

NEWSLETTER

1994

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INSTITUTIONAL NEWS	Seminars Lectures Events AGENDA
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CONFERENCE REPORT	CULTURE
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IIAS News

The **European Science Foundation**, based in Strassbourg, has recently taken steps to support Asian Studies in Europe. The European Committee for Advanced Asian Studies was established in March this year under the aegis of the ESF.

The IIAS intends to set up a **European database for Asian Studies**. In this database the following data will be included: personal data, institutional affiliation, membership of organizations and disciplinary and regional specialization.

IIAS Seminars

- Environmental Movements in Asia
- Transfer of Science: Technology and Education between Europe and Asia 1498-1948
- Ideology and the Status of Sanskrit in South and Southeast Asia
- Space and Identities in Southeast Asia

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General news

The **German Association for Asian Studies** in Hamburg regrets the fact that the German economy makes so little use of the many graduates who have specialized on East and Southeast Asia. They are actively trying to remedy this situation.



The **Italian Institute for the Middle and Far East (IsMEO)** was founded in 1933 and has launched extensive archaeological activities in all the countries of Asia including the Near East. IsMEO runs courses, organizes exhibitions and conferences, and collaborates with various other Italian and foreign institutes.

The **Research Institute for the Cultural and Intellectual History of Asia**, in Vienna, was founded in 1991 and carries out research on South Asia, East Asia, Buddhism, and Interreligious Communication. Ernst Prets sheds some light on the research tasks of the Institute on these disciplines.

In 1993, the new **Research school CNWS: School of Asian, African, and Amerindian Studies** was formed. This School aims to encourage non-Western studies in Humanities, Law, and the Social Sciences and stimulate internationalization of research and teaching in the various areas and disciplines. New PhD students present their name and research projects.

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South Asia

The **French Institute of Pondichery (FIP)**, was created in 1955 in accordance with the wishes of the then Prime Minister Nehru that Pondichery remain a window open to French culture. It has developed an intensive network of scientific co-operation with prestigious institutions, universities, and international organizations all over the world.

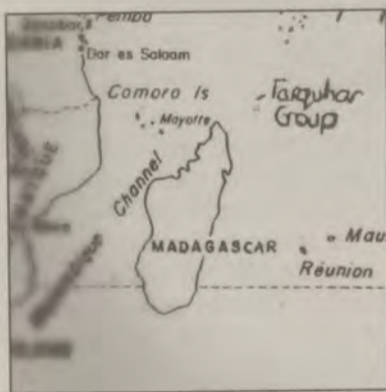
The **Centre for Advanced Research of Indigenous Knowledge Systems (CARIKS)** (Mysore, India), started functioning in late 1993 as a resource centre for documentation, database information and research on the subject of Indigenous Knowledge.

The situation of the Indology departments at Dutch universities has changed dramatically since 1992. After the merging and concentration operations, two of the Institutes remain: the **Kern Institute** in Leiden, and the **Institute for Indian languages and Cultures in Groningen**.

This calls for some explanation of the present situation.

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Insular South West Asia



All the islands southwest to India are seen as integral part of Asia because they are dominated by Asian linguistic, social, and cultural elements. The **Introduction to Insular South West Asia** gives an outline of the history and cultures of, among others, Madagascar, the Maldives, Mauritius, and the Seychelles islands.

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Southeast Asia

'Trying to understand the Javanese without knowing the language? Impossible! In the study of the Javanese discourse we are able to understand the culture, as it is constructed in it,' says **Bernard Arps**, professor of Javanese at Leiden University. An interview.

In 1979 the Cambodian government appealed to the world to help protect and preserve the monuments of Angkor. The Ateliers for Conservation of Cultural Property (PKZ) in Warsaw answered the call, and six years later the **Polish-Cambodian Mission for the Restoration of the Wall Paintings on the Silver pagoda in Phnom Penh** began operations.

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East Asia: China



Visual aspects form an essential part of every culture, and they should play an important role in the study of each culture. Therefore the Sinological Institute in Leiden, has embarked on the project: **ChinaVision-Visual Documentation and Presentation of the History of Chinese Culture**

In May this year, Carine Dujardin successfully defended her thesis: **'Missionary Work and Modernity'** in which she describes the lives of 100 Belgian Friar Minor who left for central China in the period 1872-1940 to undertake missionary work. An abstract from an interview with Dr Dujardin.

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Supplement

TRENDS

A monthly publication of the Institute of Southeast Asian Studies (ISEAS), distributed with the Business Times. 'Trends' gives a scholarly comment on current economic and political developments in Southeast Asia.

East Asia: Japan and Korea

The **European Association for Japanese Studies** has set up its permanent office in Leiden, the Netherlands. At the same time, the Association celebrates its 20th Anniversary.

Zen philosopher Masao Abe is a member of the Kyoto School which is based on the principle of 'Absolute Nothingness'. 'Pure scholarship, without meditation, is impotent, whereas exercises without learning makes one blind' he says. An interview with a man, following in the footsteps of Kitaro Nishida.

Engelbert Kaempfer (1651-1716) stayed in Japan as a physician at the VOC tradingpost on Deshima. He has left us an immense amount of notes and writings. A new integral edition of his works is on its way.

Page 54 > 60

Asian Culture

This new section in the newsletter is compiled by The Gate Foundation. In this issue, among other things, the **contemporary art and cinema of Vietnam** will be discussed.

In the **Art Agenda**, forthcoming exhibitions, performances, and lectures on Asian art are mentioned.



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Editorial

By Paul van der Velde
Editor-in-chief

Asia Committee of the ESF

The inauguration of the European Science Foundation Asia Committee, which consists of 20 members from leading institutes and associations in the field of Asian Studies in March this year, is proof of the growing awareness among Asianists in Europe that close cooperation in Asian Studies is of vital importance. Further evidence of this trend was provided in Toulouse last September, when the decision was taken to found the European Association for South Asian Studies. At that point South Asianists were the only scholars of an Asian region who still did not have this kind of regional umbrella organization.

The Asia Committee has undertaken to do its utmost to stimulate scientific efforts and to improve organization in the field of Asian Studies in Europe. Professor T. Svensson (NIAS), Professor Denys Lombard (EFEO), and Professor W.A.L. Stokhof (IIAS) have been appointed chairman, vice-chairman, and secretary respectively. The secretariat of the ESF Asia Committee will be attached to the IIAS for a period of four years.

The former secretary of the Netherlands Ministry of Education and Sciences, J. Cohen, has earmarked a budget from the so-called International Facility to enable the IIAS to carry out this facilitating task. The IIAS is now engaged in talks with the Ministry about the amount of money to be allocated to the IIAS for performing this European function. In this issue Dr M. Sparreboom, secretary to the ESF Standing Committee for the Humanities, comments on the founding of the Asia Committee. His article is the first in a series

of articles in which European scholars working in the field of Asian Studies comment on Asian Studies in Europe.

A European Database for Asian Studies

One of the tasks facing the Asia Committee is to chart the course of Asian Studies in Europe. A database which will contain information on research and researchers working in the field of Asian Studies is one important step in this direction. Enclosed in this issue of the IIAS Newsletter you will find a questionnaire which we ask you to fill in. It should only cost a few minutes of your time. Please note that the postage is prepaid within Europe. In it we ask some very basic information which is still enough to give us a rough idea of the regional and disciplinary specializations in the field of Asian Studies in Europe. In the next Newsletter we hope to be able to give you the results of this research. You will find the outcome of a similar research done in the Netherlands on page 7.

Insular Southwest Asia

In the previous issue of this newsletter I introduced Sandra Evers as our editor for Insular Southwest Asia. In her article she defines this area which has not been the focal point of much scholarly research in the past. The obvious reason for this is its geographical location between Africa and Asia. Africanists say that it is part of Africa and Asianists in their turn state that it belongs to Asia. Evers argues that linguistically and culturally the area is Asian. The decision to found an international association for Malagasy Studies was made during a recent conference on Malagasy identity in Leiden.

Asian culture

To bridge the gap between scholars working in universities or institutes and those working in museums or cultural foundations, we have decided to include a section on Asian culture com-

mencing with this issue. The editor of the cultural pages is Renske de Jong. She studied Art History at the University of Amsterdam where she obtained her M.A. degree in 1993. Since December 1993 she has been attached to the Gate Foundation, an organization which aims to stimulate the communication between Western and non-Western modern art in general, and European and Asian art in particular.

IIAS moves its headquarters

As of November 1, 1994, the headquarters of the IIAS will be at Nonnensteeg 1-3, Leiden. The IIAS occupies the top floor of this building which borders the botanical gardens. The Research School CNWS, the Kern Institute, and the Projects Division of the Department of Languages and Cultures of Southeast Asia and Oceania are housed in the same building. The IIAS is grateful to the University of Leiden which has offered us this office space free of charge.

Editorial Staff

The editorial staff has undergone some changes. Ingrid d'Hooghe, who moved to Switzerland, has been replaced by Stefan Landsberger, researcher at the Documentation and Research Centre for Contemporary China. Sandra Evers and Renske de Jong have already been mentioned. We also welcome Carol M. Hansen of the Association of Asian Studies (Ann Arbor), who will provide us with information about developments in the field of Asian Studies in the United States. In return the IIAS Newsletter will provide the AAS Newsletter with information on Asian Studies in Europe. In the next Newsletter we hope to introduce a section on Central Asia. The position of Central Asia editor is still vacant. We would also like to extend our warmest thanks to Ilse Lasschuijt who has been an intern trainee at the IIAS from July to October and as assistant-editor did a wonderful job of preparing the copy for the press. ◀



Colophon

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A folder in which you can keep your IIAS Newsletter is available upon request from IIAS.

Gopher users can obtain an electronic version of IIASN from the electronic documents archive 'OASIS'. This archive is a subsystem of the Campus Wide Information System (CWIS) of Leiden University. Address: Nederland; CWIS Rijks-univ. Leiden (RULCIS.LeidenUniv.NL); OASIS (Electronic documents).

International Institute for Asian Studies



Nonnensteeg 1-3, Leiden: the new headquarters of the IIAS as of November 1, 1994.

IIAS is a postdoctoral institute, jointly established by:

- The Royal Netherlands Academy of Arts and Sciences (KNAW)
- The Vrije Universiteit Amsterdam (VUA)
- The University of Amsterdam (UvA)
- Leiden University (RUL).

The main objective of IIAS is to encourage the pursuit of Asian Studies in the Humanities and Social Sciences (ranging from Linguistics and Anthropology to Political Science, Environmental and Development Studies), nationally as well as internationally.

List of Advertisers

Antiquariaat Batavia (p.39); Archipel Indonesia Magazine (p.44); Asian Rare Books (p.47); Gert Jan Bestebreurtje, Antiquarian bookseller & Print-dealer (p.14); Center for Southeast Asia Studies Monographs (p.40); Charbo's Antiquariat (p.39); Excerpta Indonesica (p.28); C. Hurt & Co (Publishers) Ltd. (p.53); Indonesia Consultancy Bureau (p.37); Keramisch Centrum (p.61); KITLV Press (p.18); Gé Nabrink, Antiquarian Booksellers (p.39); Stichting Leidse Studenten Huisvesting (p.15); Ukiyo-e Books bv (p.55); VU University Press (p.53).

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The European Science Foundation supports Asian Studies in Europe

In this article Dr M. Sparreboom, who is the officer responsible for the European Science Foundation's (ESF) work in the Humanities, reports on a recent initiative by the ESF to support and strengthen Asian Studies in Europe. The ESF is based in Strasbourg. This article is a slightly abridged version of the address which he delivered on the occasion of the first IIAS lecture at the Royal Netherlands Academy of Arts and Sciences in Amsterdam. The first IIAS lecture was delivered by Professor Denys Lombard.

By Max Sparreboom



Before I explain what the ESF attempts to do for Asian Studies, let me briefly introduce you to this organization. The ESF is a non-governmental organization, owned, as it were, by its Member Organizations. These Member Organizations are research councils, academies, and institutions devoted to basic research in 20 European countries. The scientific work sponsored by the ESF includes fundamental research in all fields of science, including the Social Sciences and Humanities. The essential criterion for the selection of activities in the ESF is the expected added value that co-operation and co-ordination across national frontiers may bring. The organization is funded entirely by contributions from its Member Organizations, such as NWO and the Royal Netherlands Academy of Art and Sciences (KNAW), the CNRS in France, and the DFG in Germany, to mention but a few. Although the organization is small in size, with an annual budget of

about 65 million French Francs, it contributes substantially to specific areas of research, not least as a result of its flexible and unbureaucratic modes of operation.

The ESF's main strength is its experience in developing cost-effective means of scientific management and its 'connecting-power' thanks to the direct links with researchers and research councils. For many fields of science there are other European scientific agencies that play important roles, for instance, the scientific directorates of the Commission of the European Communities are important. The ESF carries out a number of joint activities with the Commission. For international work in the Humanities, however, the ESF is one of the very few, if not the only, organization that sponsors programmes, networks, and conferences on a European scale. Although the ESF is not a rich research-funding agency, it can – through the prestige and legitimacy that the ESF stamp-of-approval conveys – open doors at high levels of policy-making. Clearly scholars in the Humanities do not always recognize this possibility for promoting their interests, but in a changing European landscape, the pressure to synergize efforts and to co-operate will be felt in the Humanities, as it is in the other disciplinary areas.

The ESF can claim some experience in the operation of oriental research projects. In the past, the ESF has operated a programme on Chinese Studies, it has organized



Dr Max Sparreboom of the European Science Foundation and IIAS Director Prof. W.A.L. Stokhof.

Photo: Wim Vreeburg

work on Iran Studies, at present it operates a network on Colonial History and a network on the Semantics of Classical Hebrew. The ESF is currently developing a programme on Islam around the Mediterranean and it has recently established a Sub-Committee for Advanced Asian Studies. It is about this latter initiative that I should like to say a few words here, especially as the IIAS, as the future secretariat of the ESF Asian Committee, will play an important role in this particular European forum.

Fragmentation of Asian studies in Europe

It is unnecessary to repeat what has been said earlier with so much conviction, for instance in the lectures delivered at the opening of the IIAS – now published in the supplement to the IIAS-Newsletter 2. Asian Studies in Europe have been losing ground since the Second World War. Looking at intellectual achievements, the frontiers of research in many fields have been taken over by North American and lately also by Australian universities. These have co-ordinated the efforts of different universities, created inter-university facilities, and established large networks integrating the scholarly communities. They have also created closer collaboration between academics and policy-makers. The situation in Europe is characterized by a strong fragmentation of the academic milieu. There are difficulties in funding at a national or university level. Career prospects are problematic, and there is an uneven distribution of expertise as well as a lack of co-ordination structures. In addition, the scholarly knowledge on Asia is under-utilized in policy-making and international co-operation in general. An Asian caricature of Asian Studies in a global perspective views European Academia as a museum, the US as the main supply of resources, and the Far East as the place where everything will happen and a new world will be shaped.

The ESF Asian Committee

It is clearly in the interest of Europe and of European scholarship in particular that Europe reasserts its role in Asian Studies and reconsiders how it can make best use of its expertise and resources. It is in the meantime widely recognized – also in the ESF – that stimulating Asian Studies should take place concurrently at the national and international levels and that this requires a centrally organized co-ordinating effort in order to increase impact and visibility.

The first result of this co-ordinating effort is a European Committee for Advanced Asian Studies, a committee that was established in March this year under the aegis of the ESF. This committee consists of some 20 carefully chosen scholars from different European countries, who cover a wide disciplinary and geographical area. Typically these scholars are 'institutionally well-connected' and can be expected to carry the responsibility for their own field but also be sufficiently broad-minded to see the common interest that such a committee should serve.

Tasks of the ESF Asian Committee

What will this committee do, apart from working towards general goals such as promoting co-operation and increasing visibility? Basically the committee has set itself three main tasks: firstly, to develop a post-doc fellowship programme, aimed at researchers who have an established relationship with one of the European research institutions and who are willing to locate their work in a country other than their own. We expect that the national governments – not the ESF Member Organizations – will provide the main funding for this fellowship scheme, possibly with support from the European Commission. Secondly, the Committee wants to organize scientific meetings such as workshops or seminars on well-defined thematic topics and seek co-opera-

Denys Lombard
DE LA VERTU DES AIRES
CULTURELLES
ET DE CELLE DES AIRES
CULTURELLES ASIATIQUES
EN PARTICULIER

INTERNATIONAL SOCIETY FOR ASIAN STUDIES



Dr Max Sparreboom



Prof. Denys Lombard

IIAS Lecture



On the 27th of May, 1994, the first IIAS lecture was delivered by professor Denys

Lombard of the École Française d'Extrême Orient in Paris. The meeting took place at the headquarters of the Royal Netherlands Academy of Arts and Sciences in Amsterdam. Over 100 Asianists at-

tended the meeting. After a word of welcome by the president of the board of the IIAS, F. Hüsken, Dr Max Sparreboom, the officer responsible for the European Science Foundation's work in the Humanities, delivered an introductory speech in which he made it clear that close cooperation of European associations and research institutes in the field of Asian Studies is a condition sine qua non for them to become eligible for European funding in the context of the European Community.

Thereafter Professor Denys Lombard delivered his speech entitled: 'De la vertu des aires culturelles et de celle des aires culturelles asiatiques en particulier'. In it he stressed the importance of area studies in the field of Asian Studies. He even looks upon area studies as a last refuge. Thereupon the director of the IIAS professor W.A.L. Stokhof made some closing remarks. The reception was hosted by the Royal Netherlands Academy of Arts and Sciences. ◀

Photo's: W. Vreeburg



Some of the audience who attended the IIAS lecture

Photo: Wim Vreeburg

tion in these events with Asian counterparts. Thirdly, another important task of the Committee will be to strengthen existing professional associations which operate on a more specific regional basis. These international networks of scholars are at different stages of development and should play an important role in the communication among European scholars. The Committee wishes to support them in this role; an initial meeting with the secretaries of these associations has recently taken place. Through these activities, some of which are more ambitious than others, the committee hopes to stimulate Asian Studies at a European level. It should be clearly understood that the Committee is not attempting to create a new centre of gravity in Asian Studies and that it does not wish to create another institution. The idea is to reinforce co-operation between renowned institutions in the field of Asian Studies in Europe.

Activities

It is not easy, within a committee where so many diverse interests are represented, to develop a common policy or a strategy. The interests of classical indologists do not easily coincide with those of political economists working on China or Japan, but the Committee does not want to exclude any discipline from consideration. In its selection of themes, the Committee will use the following criteria as guiding principles, alongside the scientific high quality which, of course, stands first.

- a multidisciplinary approach, maximizing collaboration between the Humanities and Social Sciences;
- a cross-regional approach, favouring comparative study; central issue in all topics should be the 'longue durée';
- the discourse Asia-Europe should be central, and where possible projects should be joint-ventured with scholars and institutions in Asia;
- a practical consideration will be the appeal certain topics may have to policy-makers.

To state the creation of more jobs and career opportunities in Asian Studies as the main general goal would be simplistic. These possibilities will only grow in a climate where there is a greater awareness of the importance of Asia for Europe in a very broad sense across different strata in society. A thorough methodological or linguistic training in research is essential, but equally students should be taught the importance of co-operative work and of responding to the demands of society. The knowledge needed today – to speak in practical terms – may require some creative thinking on the part of traditional or classical philologists, who may have to shift the focus of their work or change the presentation of their work slightly, in a way that makes it easier for a wider community to see its importance.

A European-wide impetus

Having some knowledge of Asian Studies from the inside out, I must say it is useful to look at this broad field from the perspective of science management at a European or global level. On the one hand, one can see the intellectual and practical limitations of such highly specialized fields as there are in Asian Studies, but, on the other hand, this perspective reveals the importance and significance of Asian Studies as being much greater than many of its practitioners have thus far claimed. If the Committee can – through the avenues I have indicated above – contribute to a wider awareness of the importance of Asia and Asian Studies and to a new European-wide impetus in this field, I will consider the ESF initiative to be successful and worth the effort. The Committee is starting its work under the dynamic guidance of Th. Svensson (NIAS) as chairman, D. Lombard (EFEO) as vice-chairman, and W.A.L. Stokhof (IIAS) as secretary, a composition of forces which, in my view, inspires confidence that a great part of the tasks the Committee set itself can in fact be realized. ◀

The IIAS: a facilitating and service institute

The IIAS and Institutional Cooperation

One of the main aims of the IIAS is to encourage the pursuit of Asian Studies in the Humanities and Social Sciences nationally and internationally. During the past year IIAS representatives have paid visits to other institutes in the field of Asian Studies in order to strengthen international cooperation. In some cases the talks have resulted in Memoranda of Understanding (MOU), and in other cases in Letters of Intent (LOI). The key elements of these forms of cooperation are the exchange of post-doctoral scholars and joint research projects and seminars. Furthermore, Asianists can profit from the many possibilities for networking and contacts these forms of cooperation offer.

By Sabine Kuypers and Paul van der Velde



The Nordic Institute for Asian Studies (NIAS), Copenhagen.

The Nordic Institute for Asian Studies can be viewed as the focal organization for Asian Studies, in which universities and institutes active in the field of Asian Studies in the Nordic countries cooperate. The NIAS is thus an example of a regional organization within Europe. Its director, Prof. T. Svensson, is chairman of the Committee for Advanced Asian Studies of the European Science Foundation. The NIAS publishes a newsletter, the *NIAS Nytt*, in which the scientific activities of NIAS and its member organizations are published.

The cooperation between the IIAS and the NIAS has been stipulated in a MOU. Both parties have agreed upon the exchange of information; the organization of joint seminars; the exchange of research fellows; joint publication activities; and other activities such as the setting up of joint research positions and fund-raising.

So far the cooperation has resulted in a joint seminar on Environmental Movements in Asia to be held in Leiden, October 27-29. Furthermore, an apartment in Leiden is available for scholars from the Nordic countries.

The Institute of Oriental Studies (IOS), Moscow.

The Institute of Oriental Studies of the Russian Academy of Sciences is the largest research centre in the Soviet Union for the study of the history, politics, economics, cul-

ture, literatures and languages of Asian countries, North Africa, Australia and Oceania. The Institute has its headquarters in Moscow and a branch in St. Petersburg. It is one of the major research centres of the Academy of Sciences. With over 800 staff members in Moscow and about 200 in St. Petersburg. More than 500 of them hold higher academic degrees. The Institute has an umbrella function and represents Oriental Studies in the Russian Federation and in the Commonwealth of Independent States.

The Institute has the following departments:

- 1) The Department of General Theoretical Problems of the Socio-Political Development of the Countries of Asia and Northern Africa.
- 2) The Department of Research on International Relations of the Countries of Asia and Northern Africa.
- 3) The Department of Economic Problems of the Countries of Asia and North Africa.
- 4) The Centre of Indian and South Asian Studies.
- 5) The Department of the Socialist Countries of Asia.
- 6) The Centre of Arab Countries Studies.
- 7) The Department of the Countries of the Middle East.
- 8) The Department of the Countries of Southeast Asia.
- 9) The Department of China.
- 10) The Centre of Japanese Studies.
- 11) The Department of Israeli Studies.
- 12) The Department of South Pacific Studies.
- 13) The Department of the Ancient East.
- 14) The Department of the Literatures of the Peoples of Asia.
- 15) The Department of Asian Languages.
- 16) The Department of International Relations.
- 17) The Department of Scientific Information.

A MOU has been signed between the IIAS and the IOS which stipulates: both parties will provide facilities for each other's scholars and assist in obtaining visas and research permits; exchange of scholars; the organization of joint seminars; the exchange of information on research and publication activities for each other's Newsletters. Two seminars with the theme 'Islam in Central Asia' are in the planning stage.

École Française d'Extrême-Orient (EFEO), Paris.

The EFEO, founded in 1898, is primarily a centre for research on the civilizations of South Asia, Southeast Asia, and East Asia. It comprises some thirty Asianists representing disciplines in the Humanities and Social Sciences. The EFEO remains attached to its traditional emphasis on the study of primary sources – archaeological written, and oral – and requires a knowledge of the relevant written and spoken languages from its members. The EFEO runs centres in Jakarta, Kyoto, Chiang Mai, Kuala Lumpur, Taipei, Poona, and Phnom Penh.

The IIAS and the EFEO intend to provide facilities for each other's senior scholars; to enable each other to participate in research in Asia by providing facilities and by the exchange of scholars (EFEO via IIAS in the People's Republic of China, Japan, India, Indonesia and IIAS via EFEO in South and Southeast Asia); to stimulate research in and on Central Asia; exchange of research fellows; and joint research projects. The IIAS will provide office space for an EFEO representative in Leiden. In November a MOU will be signed by both parties.

Lembaga Ilmu Pengetahuan Indonesia (LIPI), Jakarta.

The Indonesian Institute of Science (LIPI) is a non-departmental state research institution. The chairman has the same rank as a junior minister and reports directly to the President. LIPI comprises many Institutes in the field of the Natural Sciences and Technology as well as in the Social Sciences and the Humanities.

A MOU has been signed between the LIPI and the IIAS which stipulates: participation in an international exchange network; organization of joint international seminars and conferences on mutually agreed themes, of which the expenses will be shared equally by both parties; the exchange of scholars at post-doctoral level and the provision of facilities for each other's scholars; assistance in the obtaining of research permits and visas; joint publication activities. Apart from what has been agreed formally, the LIPI and the IIAS will look into the possibilities for producing a joint directory for Asian Studies in Indonesia and the LIPI will provide informa-

tion on the research of foreigners in Indonesia working under supervision of the LIPI.

Research School of Pacific and Asian Studies (RSPAS), Australian National University, Canberra.

This institute which was formerly known as the Research School of Pacific Studies is devoted entirely to research and to post-graduate training, mostly at PhD and Post-doctorate level. The School comprises the following main divisions: 1) Economics. 2) Pacific and Asian History. 3) Politics and International Relations. 4) Society and Environment.

A MOU, in cooperation with the EAST-WEST Center in Hawaii, is in preparation which stipulates the exchange of postdoctoral fellows and the mutual provision of academic and administrative facilities.

Institut de Recherche sur le Sud-Est Asiatique (IRSEA), Aix-en-Provence.

The Research Institute for Southeast Asia is a research unit that is part of the National Centre of Scientific Research and also of the University of Provence. It was inaugurated on May 3, 1993. Located in Aix-en-Provence, the Institute benefits from the documentary resources of the Centre of Overseas Archives and also from a rich academic environment created by the amalgamation of three universities. The IRSEA has set itself a triple task: research, teaching, and documentation. Within the IRSEA there are several teams or programmes carrying out comparative research on Southeast Asia, based on ethnology, sociology and history. Other disciplines have been introduced in order to enrich this research, including: linguistics, geography, political economy, architecture, and archaeology. In cooperation with the University of Provence, the Institute organizes bachelor's, master's and doctoral courses for students of sociology, ethnology, and history. In addition, in the interest of promoting knowledge of Southeast Asia, the Institute offers introductory courses on the languages and civilizations of the area. Finally the IRSEA has access to rich documentary resources which are of interest not only to those involved in research but to all those concerned with this part of the world.

The IIAS and the IRSEA have agreed to cooperate in the organization of joint international workshops on Indonesia and Vietnam.

Research Institute for the Cultural and Intellectual History of Asia, Vienna.

The Institut für Kultur- und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften in Vienna was founded on November 29, 1991, by a resolution of the Plenary Session of the Austrian Academy of Sciences. The Institute's main task consists of research work in the field of the history of civilization and thought in

Asia. Research is carried out in four departments: 1) South Asia. 2) Studies in Buddhism. 3) East Asia. 4) Religion and Inter-religious Communication. The research, although primarily the fruit of individual effort, is also pursued in the sphere of inter and multidisciplinary cooperation.

A MOU has been signed between the IIAS and the Institut für Kultur- und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften in which is stipulated: exchange of scholars; joint research projects; provision office space for each other's scholars.

The Italian Institute for the Middle and Far East (IsMEO), Rome.

The primary aim of the IsMEO, founded in 1933, is to foster relations between Italy and the countries of Asia, and to study the great civilizations of that continent. IsMEO is a public body under the supervision of the Italian Ministry of Foreign Affairs, run jointly with the Ministry of Universities and Scientific and Technological Research and the Ministry of the Cultural and Environmental Heritage. The Institute has 350 members, of whom the majority are either scholars in Oriental Studies or diplomats.

The IIAS is working on a proposal for mutual cooperation which will be ready in the spring of 1995.

School of Oriental and African Studies (SOAS), London.

The School of Oriental and African Studies is part of the University of London and was formed in 1916 as a school of Oriental Studies. It is one of the major centres of Asian and African Studies. There are 200 scholars on its academic staff. The supervision of most research work for higher degrees and other postgraduate programmes, as well as the administration of students, is carried out on a departmental basis. The departments are:

- 1) The Languages and Cultures of Africa, Anthropology and Sociology, Art and Archaeology, and Economics.
- 2) The Languages and Cultures of the Far East, Geography, History, Law, and Linguistics.
- 3) The Languages and Cultures of the Near and Middle East and Political Studies.
- 4) The Study of Religions.
- 5) The Languages and Cultures of South Asia.
- 6) The Languages and Cultures of Southeast Asia and the Islands.

In addition to these departments, there are two Centres which co-ordinate teaching and research on an interdisciplinary basis: 1) Centre for Development Studies. 2) Centre of Music Studies.

There are also the regional centres which co-ordinate teaching and research on an interdisciplinary basis: 1) Centre of African Studies. 2) Centre of Chinese Studies. 3) Centre of Korean Studies. 4) Centre of Near and Middle Eastern Studies. 5) Centre of South

Asian Studies. 6) Centre of South east Asian Studies. 7) Contemporary China Institute. 8) Japan Research Centre.

The SOAS and the IIAS intend: studying the possibilities for a MOU for future cooperation which will organize the exchange of research fellows; joint research on Central Asia and Myanmar; exchange of information to be included in a future European Database for Asian Studies; joint fundraising.

National Institute of Oriental Languages and Cultures (INALCO), Paris.

The Institut National des Langues et Civilisations Orientales was founded in 1795. The Institute covers a wide geographical area and offers tuition in more than 75 languages many of which are Asian languages. The INALCO has over 9000 students from France and abroad. Furthermore, it has research centres some of which are associated with the CNRS, the National Centre of Scientific Research or the French Ministry of Education and Culture. Its fields of research include: Chinese Studies; Japanese Studies; Southeast Asian Studies; research on the Eastern Indian Ocean, Austronesian languages, research on orality etc.

Cooperation will consist of mutual assistance in finding access to respective academic worlds and libraries; exchange of information on behalf of respective newsletters. The INALCO will also be of assistance to an IIAS junior researcher in Paris who has been given the task of making an inventory of Asia specialists in France.

Institute of Southeast Asian Studies (ISEAS), Singapore.

The Institute of Southeast Asian Studies was established as an independent regional research organization in 1968, soon after Singapore became independent in 1965.

The Institute's interests are primarily focused on modern Southeast Asia, particularly on the problems of stability and security, economic development, and on political and social change. As a research institute, the ISEAS annually attracts an average of 137 core and short-term specialists from all over the world.

The first outcome of the cooperation between the IIAS and the ISEAS is that the ISEAS newspaper 'Trends' is included in this issue of the IIAS Newsletter. In 'Trends' researchers comment on new developments in Southeast Asia. Furthermore, it is the intention of both parties to: exchange scholars and organize joint seminars.

In the future IIAS representatives will pay visits to their partners in institutes in Portugal, Spain, Germany, the Czech Republic, Poland, and the other Slavic countries in a bid to increase the mutual cooperation between institutes working in the field of Asian Studies, thereby fulfilling the principal goal of the IIAS. ◀

IIAS in OASIS



Gopher users can obtain an electronic version of the IIAS Newsletter from the electronic documents archive 'OASIS'. This archive is a subsystem of the Campus Wide Information System (CWIS) of Leiden university. Address: Nederland; CWIS Rijksuniv.Leiden (RULCIS.LeidenUniv.NL); OASIS (Electronic documents).

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IIAS Beurzen voor Nederlandse Azië Onderzoekers

Het IIAS stelt jaarlijks een beperkt aantal beurzen beschikbaar voor Huitmuntende Nederlandse gepromoveerde geleerden die Azië-onderzoek verrichten in het buitenland.

De beurzen zijn voor een periode van maximaal twee maanden en zijn bedoeld ter verlichting van reis- verbijfs- en/of onderzoekskosten.

Voorwaarden en Procedure

- Het verblijf/de activiteiten dienen te passen binnen de activiteiten van het IIAS
- Doelstellingen worden getoetst door het bestuur op advies van de Wetenschapscommissie
- De verzoeken om subsidie dienen gedragen te worden door tenminste twee leden van het bestuur en/of Wetenschapscommissie (contact zal worden opgenomen met (relevante) leden van het bestuur en/of Wetenschapscommissie)
- Reis- en verblijfskosten voor Nederlandse geleerden zijn alleen beschikbaar indien betrokkene reeds binnen de eigen instelling gelden verwierf en niet voor andere bestaande regelingen (NWO/WOTRO) in aanmerking komt.
- De aanvrager moet de Nederlandse nationaliteit bezitten

Voor meer informatie kunt u terecht bij het IIAS.

Towards a European Database for Asian Studies

The ESF Asia Committee was established in March 1994, on the advice of the standing committees for the Humanities and the Social Sciences of the European Science Foundation. The secretariat is located at the International Institute for Asian Studies (IIAS), and Prof. W.A.L. Stokhof will be secretary. The Asia Committee is responsible for several tasks which can be summarized as stimulating the scientific efforts in the field of Asian Studies in Europe. One way to strengthen Asian Studies in Europe and to make research efforts more efficient is to create a directory covering all Asian Studies in Europe.

By Paul van der Velde

Exchange of fellows



The IIAS has set up cooperation programmes with several sister institutions in Europe, such as the Nordic Institute for Asian Studies, Copenhagen (NIAS), the Institute of Oriental Studies, Moscow (IOS), and the Institut für Kultur und Geistesgeschichte Asiens, Vienna.

Among other things, these programmes comprise the exchange of scholars in the field of Asian Studies. Tickets, lodging costs and infrastructural facilities will be borne by the receiving institute (for a maximum of two months).

Dutch postdoctorate scholars interested in doing research in Copenhagen, Vienna, or Moscow are invited to send an application (in English) to the IIAS, containing a short project presentation, a curriculum vitae, and an indication of preferred data of arrival and departure. For the academic year 1994-1995 applications should be submitted to IIAS, att. of: Mrs. S.A.M. Kuypers, M.A., P.O. Box 9515, 2300 RA Leiden. ◀



In the pre-database era several directories and lists of Asian scholars have been compiled

along lines of regional specialization and sometimes per country. These directories have been set up with different objectives in mind, generally suiting the needs of regional or disciplinary groups.

These directories have remained isolated attempts to gain an insight into the breadth of Asian Studies in a regional or disciplinary perspective. Furthermore, the protracted production time has meant that these directories were expensive and outdated before they were published. Also, in the majority of cases, these directories or lists were produced by scholars with virtually no administrative assistance. In most instances there was no follow-up. It is clear that the setting up of a database (directory) must be done in a European context by a professional organization which can provide a continuous follow-up or, as it was stated in the terms of reference of the ESF Committee for Advanced Asian Studies: 'The directory will have to be made at a place with sufficient infrastructural facilities to cover the entire field and with a substantial secretarial input that can assure a regular flow of information.'

Apart from these directories, research has been done on the state

of the art of Asian Studies in several countries in recent years. These analyses indicate the weak and strong points of Asian Studies in the respective countries. Valuable information pertaining to institutes and universities in the field of Asian Studies has been gathered in these studies which, in the initial stages, can be used in setting up the database. Material on Asian Studies has also been included in national databases about research but such information is often outdated and far from complete.

The database project

The secretariat of the ESF Asia Committee will be attached to the International Institute for Asian Studies in Leiden for a period of four years (1995-1999). The IIAS is linked via Gopher to the global electronic network which guarantees ready access to the future database on Asian Studies. Three phases of the project can be distinguished.

Phase 1: 1994 - 1995

The IIAS mailing and IIAS Guide to Asian Studies in the Netherlands.

As outlined above, the creation of directories or databases has been achieved in individual projects which have similarities but are quite divergent in nature. Therefore it is advisable to set up the European Database for Asian Studies [EDAS] from a basic level. This means that in the first phase of the setting up of the database basic data will be collected including personal data, institutional affiliation, membership in organizations, disciplinary and, regional specialization.

A try-out along these lines, which consisted of a mailing to 650 Asianists, has recently been carried out in the Netherlands by the IIAS. The main difficulty in this mailing or mailings in general is to obtain a high return. The high return of the first mailing [50% of those mailed within one month] can be attributed to the fact that it takes a person less than 5 minutes to complete it. Furthermore, the respondents were promised the IIAS Guide to Asian Studies in the Netherlands free of charge.

This Guide had been produced prior to the mailing on the basis of information material received from departments at universities and institutes in the field of Asian Studies. [The guide is divided into the sections: 'Universities', 'Institutes', 'Museums', and 'Newsletters' plus three indexes: on name, discipline, and region] At the back of the Guide is included a reply card which the respondent can fill out should the data pertaining to him or her be incorrect.

A second mailing to the non-respondents was then effected which had a response of an additional 15%, so that the total turnout now stands at 65%. Those who have not responded will be approached by telephone. In this manner we hope to attain a score of 90%. We firmly believe that such a high rate is necessary for the database to be used as a tool in scientific policy-making and scholarly networking. The second edition of the IIAS Guide to Asian Studies in the Netherlands will



Data Base Questionnaire

This Questionnaire is included separately in this issue of the IIAS Newsletter. We ask you to fill it in and return it to the IIAS. Please note that postage has been prepaid. We thank you beforehand for your cooperation. Those who have already sent in a questionnaire should not respond.

therefore provide a more accurate picture of the scope of Asian Studies in the Netherlands. Future follow-ups will be done by telephone, guaranteeing an up-to-date database.

The Guide to Asian Studies in Europe

At present an IIAS internal trainee is compiling a draft of the Guide to Asian Studies in Europe. The division will be somewhat different, more in line with the example of the directory of the (American) Association for Asian Studies [AAS]. It has an alphabetical listing: a of individuals; b according to regional specialization; c according to disciplinary specialization and; d of the institutes and departments at universities in the field of Asian Studies (general-Central-South-Southeast-East Asia). In addition it will contain short descriptions of the resources (books, maps, manuscripts, audiovisual material) in the possession of institutes, universities, and associations pertaining to Asia.

A mailing of the IIAS Questionnaire will be sent to all the addresses at present in our addressfile. This file contains the addresses of the Association for Korean Studies in Europe (AKSE), the European Association of Japanese Studies (EJAS), Excerpta Indoneica, list of South Asian Scholars in Europe and will be supplemented with the addressfiles of the European Association of Chinese Studies (EACS) and the European Association of Southeast Asian Studies

(EUROSEAS) and other files. In all 10,000 names of individuals and institutes have been gathered.

Phase 2: 1995 - 1996

The information gathered in Phase 1 forms the basis of the European Database on Advanced Asian Studies. In Phase 2 data collection of a more specific nature will have to be effected. A new Questionnaire has to be made which will also cover departments at universities in the field of Asian Studies and institutes, drawing on the existing expertise of scholars in the field of Asian Studies who have previously been involved in either directories or databases. These scholars as well as the representatives of regional organizations and important institutes will be invited to a meeting during which a Questionnaire will be drawn up. This will form the basis for the homogenization of the different, existing data-sets. The coordination of the existing data-sets is the most important task during this phase.

Once the contents of the Questionnaire have been decided upon, a mailing should be arranged using the same procedure as in phase 1.

Phase 3: 1996 -

Once all data have been collected they should be updated regularly by telephone or other means of communication (E-Mail etc.). The present state of Asian Studies in Europe will be reflected in the database. Access to this database should be free as well as easy. Hard copies of the entire database or particular segments can be made available and on-line consultation should be possible for all European Institutes in the field of Asian Studies. ◀

Numbers, numbers, numbers

A Statistical View of Asian Studies in the Netherlands

In April this year the IIAS send a questionnaire (see picture) to 650 Asianists in the Netherlands then on the IIAS mailing list. The response to this first mailing hovered around 50%. A second batch was sent in June. To date 425 questionnaires have been returned. This means that the overall return is about 65%. In October the third phase of this research will be commenced. This time those who have not responded will be approached by telephone. In this manner we hope to increase our return to 90%.

The graphs in this article are based on the returns so far. However, one should bear in mind that the research has not yet been completed and that the number of Asianists in the Netherlands is well above 650. Furthermore, one must allow for errors in the figures due to the fact that a number of the respondents did not fill in their questionnaire completely. Nevertheless, some principle trends can already be discerned.

By Paul van der Velde



Not surprisingly we found out that the number of female researchers in the field of

Asian Studies is on the rise. If we take a look at the researchers born before 1945 the ratio is 80% male to 20% female. The figure for the researchers born between 1945 and 1955 stands at 70% male and 30% female, whereas the distribution in the generation 1955-1965 is 60% male to 40% female. It is still too early to draw conclusions for the generation born after 1965, but if the figures do not lie we can discern a trend which would produce a distribution of 40% male and 60% female.

When we take a look at the consecutive generations we see a decline in the number of researchers involved in Asian Studies. Before 1945, there were 147, between 1945-1955, 138, and between 1955-1965, 115 researchers. This is a paradoxical development. One would have expected a growth per generation in the number of researchers working in the field of Asian Studies not merely in view of the demographic factor, but certainly in view of the growing importance of Asia. However, since we do not have adequate information on the generation born after 1965, we are not sure whether this downward trend is continuing.

Area of expertise and regional scope

We also asked respondents to fill in the area(s) of expertise. 30% indicated just one area of expertise; 33% two areas of expertise; 18% three areas of expertise; 10% four areas of expertise; and 9% indicated more than four areas of expertise. In general, younger scholars indicated more areas of expertise than did their senior colleagues. This could be attributed to the modesty of senior scholars but, on the other hand, it could point to the fact that in modern academia it is no longer possible to stick to

one field during one's academic career.

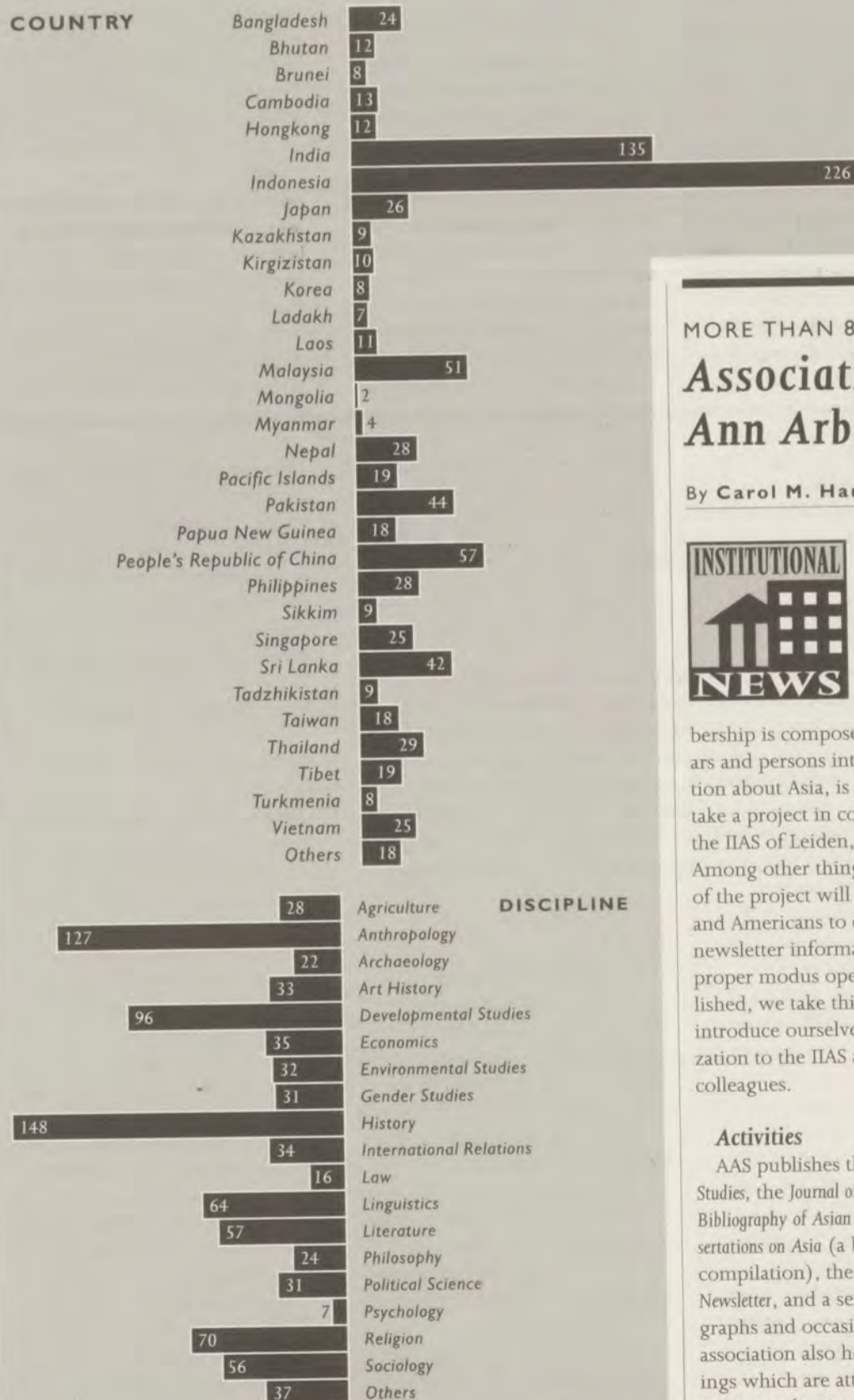
History and anthropology are the most popular areas of expertise with scores of 148 and 127 respectively, closely followed by de-

velopmental studies (96), religion (70), linguistics (64), and literature (57). Once the research has been completed, we will also be able provide information on the correlation between age groups and choice of area of expertise.

Regional scope

Whereas a good many respondents claimed to have more than one area of expertise, an overwhelming majority of 75% indicated one region as their area of specialization. 20% claimed two regions, 4% three regions, and 1% of the respondents considered the whole of Asia to be their domain.

Not surprisingly, Southeast Asia was indicated by 264 and South Asia by 152 Dutch Asianists. 68 scholars indicated East Asia and 32 Central Asia as their regional scope.



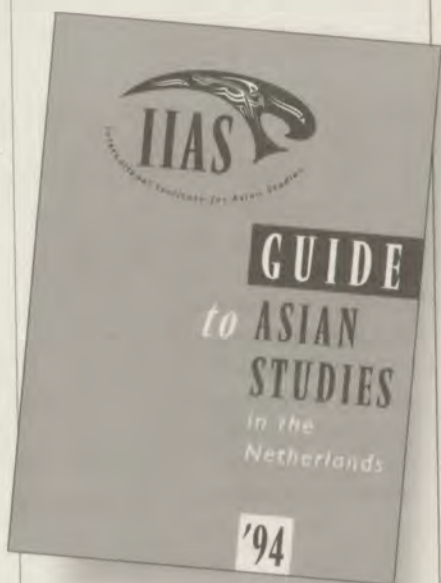
Specific countries

The majority, namely 50%, was specialized in one country. 20% is specialized in two countries, 10% in three countries, 5% in four, 5% in five, and 10% claimed to be specialized in more than five countries. 1% even indicated more than 10 countries.

Indonesia still remains the country most studied by Dutch Asianists. 226 researchers are involved in the study of Indonesia. India emerges as the second most studied country with 135 researchers, followed by the People's Republic of China (57), Malaysia (51), Pakistan (44), and Sri Lanka (42). All the other countries scored less than 30 researchers.

Membership in organizations connected with Asian Studies

We also asked people to indicate their membership of national and international organizations. We discovered that there is a bewildering number, especially of international organizations in the field of Asian Studies. We counted no less than 85 organizations. It seems as if every scholar has his or her own



organization. The membership of Dutch Asianists in bigger national and international organizations is very low. Two possible conclusions may be drawn from this fact: 1) the respondents forgot to fill in this entry or 2) Dutch Asianists only tend to become member of small organizations for specialists only.

In the next issue of the IIAS Newsletter we hope to include the final results of the research pertaining to Asian Studies in the Netherlands. We will also give some rough figures on Asian Studies in Europe, based on the returns of our questionnaire-mailing to European Asianists. ◀

MORE THAN 8,000 MEMBERS

Association for Asian Studies, Ann Arbor

By Carol M. Hansen



The Association for Asian Studies (AAS), a US-based scholarly organization whose membership is composed of Asia scholars and persons interested in education about Asia, is pleased to undertake a project in conjunction with the IIAS of Leiden, the Netherlands. Among other things, a major part of the project will be for Europeans and Americans to exchange newsletter information. Until a proper modus operandi is established, we take this opportunity to introduce ourselves and our organization to the IIAS and our European colleagues.

Activities

AAS publishes the *Journal of Asian Studies*, the *Journal of Asian Business*, the *Bibliography of Asian Studies*, *Doctoral Dissertations on Asia* (a bibliographic compilation), the *Asian Studies Newsletter*, and a series of monographs and occasional papers. The association also holds annual meetings which are attended by 3000-3,500 academics, publishers, and others. More than 160 panels fea-

ture more than 800 participants. Additionally, 100+ country or topic-specific groups meet in conjunction in the mornings before panels start, or in the evenings after panels. This means that something like 260+ functions take place in the space of 4 days. It's intensive and it's exciting, a good way to contact colleagues, visit book exhibits, and explore placements opportunities.

The association's next meeting will be held in Washington D.C. from April 6-9, 1995. Anyone wishing details about the meeting may contact the secretariat (see below). All panel and paper selections will have been made by the time this is in press. In other words, the program is set for 1995, but attendance is open. There is a registration fee, and unfortunately AAS had no funds to assist with attendance or housing for foreign or other scholars, but we are interested in our colleagues in Europe and other parts of the world, so please do join us if you can find support from your institution or other sources. ◀

Secretariat AAS:

Association for Asian Studies, AAS
 I Lane Hall
 University of Michigan
 Ann Arbor, MI 48109
 Fax: 313-665-3801.

FOUR CASE STUDIES

Literary Societies and the Literary Field in Pre-War Republican China (1911-1937)

By Michel Hockx



The pre-war Republican era in China (1911-1937) witnessed the birth of modern Chinese literature and the emergence of what may be considered the earliest independent literary field in Chinese culture. One of the most conspicuous features related to the production of literature in this era is the large number of literary societies. This project intends to study the way these societies functioned and the reasons for their formation, with the ultimate aim of gaining a better understanding of the relations between individuals, collectives, and ideas within modern Chinese literature. The project relates to larger trends and debates within Chinese studies and sides specifically with those scholars who advocate for more attention be paid to historical agents and their positions within the literary field.

The notion of the field as a 'space of relations between positions' stems from Bourdieu, whose work inspires the methodology underlying this project to a large extent. It is not the aim of this project to present, as Bourdieu has done in one of his latest works *Les règles de l'art* (1992), a comprehensive treatment of the 'genesis and structure of the literary field'. Considering the relative complexity of the literary field in Republican China, with no strong state to support orthodoxy, while there was a constant input of new concepts and discourses from the West, it is not feasible to take on the field as a whole. Instead, the project focuses on one very stable and well-documented institution: the literary society alluded to above.

After having performed a simple semantic analysis of the various words used in Chinese to designate literary societies, the main research task will be to carry out four case studies of four representative societies. These case studies will analyze the functioning of each society on the basis of its organization, background, and affiliations. The case studies will provide a number of relevant categories to be used in a larger general survey of about 50 societies.

On the basis of the understanding acquired of the functioning of literary societies, some new light will be shed on the structure of the literary field and the various strategies which were available to writers within that field. Finally, this

new outlook on the literary field will enable us to define key terms of Chinese literary discourse, such as 'literature' (*wenxue*), more clearly than before. ◀

Michel Hockx (1964) studied Chinese Language and Literature at Leiden University, The Netherlands and Liaoning and Beijing Universities, P.R.C.. He graduated from the Leiden University Sinological Institute in 1987. In 1989 he joined the Leiden University Centre of Non-Western Studies as a PhD student. From 1993-1994 he was a Pre-Doctoral Fellow of the Chiang Ching-kuo Foundation for International Scholarly Exchange. He obtained his PhD degree from Leiden University in April 1994. Publications: Michel Hockx. *A Snowy Morning: eight Chinese poets on the road to modernity*. (Leiden: CNWS, 1994). Michel Hockx. 'Wenxue yanjiu hui yu 'wu si' wenxue chuantong' (The Literary Association of China and the 'May Fourth' Literary Tradition), in *Jintian*, 1994:2, pp. 158-168.

IIAS SEMINAR
18 MARCH, 1994
LEIDEN, THE NETHERLANDS

The Dutch Colonial Language Policy

So far the language policy pursued in the former Dutch colonies has failed to attract a great deal of attention. This statement is equally valid for the language policy with regard to the Dutch language itself, as for the policy implemented towards the various indigenous languages, in both the East and the West Indies (Surinam and the Dutch Antilles). During the IIAS seminar 'The Dutch Colonial Language Policy', which was held on March 18, 1994, various aspects of the subject were broached in eight papers.

By C.R. Groeneboer



After the opening of the seminar by the president of the IIAS, Prof. F. Hüsken, by way of introduction to the theme of the day Prof. J.W. de Vries touched briefly upon the question of 'What is colonial language policy?'. This was followed by papers dealing with the colonial language policy in the Netherlands East Indies with respect to Malay (Prof. H.M.J. Maier), Dutch (Dr K. Groeneboer), Javanese

LINKING SYSTEMS

'Rule of Law' in China and in Japan

By Zhang Yong



About a hundred years ago the modern western legal system was introduced into Japan. Between 1890 and 1898, the Meiji Government drafted codes of civil law, commercial law, criminal law, the law of criminal procedure, and the law of civil procedure after the examples of France and Germany. In those days, the purpose of introducing the western legal system was to force western countries to abolish extra-territoriality, and it simultaneously served to mark the start of the modernization of Japan. Another hundred years later, China began formally to adopt the western legal system, just as Japan had done a century before. There had been earlier attempts to introduce the western legal system, at the end of the Qing Dynasty and at the time of the Republic of China (on the mainland), but each time it did not succeed in taking root. Between 1979 and 1994, China enacted many basic laws, for example the criminal law, the law of civil procedure, the civil law (the general rules), commercial laws, and administrative laws (administrative litigation act, state liability act, and others). The principal background to the movement to introduce the western legal system was the long cherished desire to develop the economy. In China, the movement to introduce the

western style legal system is said to be 'to improve the condition of the socialist legal system'. With reference to administrative law, it is said to be 'to carry out administration by depending on law'.

The purpose of this research is to investigate the characteristics of Chinese style 'legalism' in the field of administrative law by comparing it with the Japanese system. In order to do this, I will begin by studying the differences in the governmental structure between both countries. How do they enact laws? How do they issue administrative rules or regulations? When the administrative rules or orders violate the constitution and/or existing laws, what kind of system is there to correct this? Secondly, having answered these questions, I will try to compare the method of administration in both China and Japan. Special attention will be paid to the fact that in China administration is carried out by means of 'powerful administration action' which includes administrative punishment, whereas in Japan administration is dominated by 'powerless administrative action', such as administrative guidance and administrative plans. The 'powerful administrative action' can be the target of administrative litigation, whereas the 'powerless administrative action' cannot. Thirdly, in both China and Japan, there are administrative remedy systems, including the Administrative Litigation Act, the Administrative Inquiries Act, and the State Liability Act. (In Japan, there is also the Administrative Procedures Act). I will try to analyze the theo-

retical problems and the practical effects of the Administrative Litigation Act in both China and Japan, and by doing this reveal the great difference between the Chinese and the Japanese system.

Finally, we can conclude that the 'Rule of Law' has a completely different meaning in each country, and to a certain extent that the Japanese version of the 'Rule of Law' again, follows the path that Japan took a hundred years ago; it has to deal with two problems simultaneously. One is to achieve the goal of founding a modern legal system. The other is to have to lessen the gap between law or administrative orders and the people under a system of the concentration of power. To do so, China will have to develop a new style of administrative law. ◀

Zhang Yong (1964) studied Japanese language and literature in China and spent seven and half years in Japan to research Japanese and Chinese public law at the university of Okayama and Nagoya. In July 1994, he obtained his PhD in law for a thesis entitled: 'The Emergence and Development of Judicial Remedy Law in China'. He has published extensively on the Chinese and Japanese systems of administrative law.

and each generating some discussion, went like clockwork. The council chamber of the university turned out to be an eminently suitable location for the number of participants (about 75 in the morning and 55 in the afternoon) and the catering was greatly appreciated. The backup provided by the IIAS secretariat was excellent.

In the future it would be well worth considering organizing a follow-up study-day, with colonial language policy in an international perspective as its theme. The aim would be to compare Dutch colonial language policy with, for instance, that of the French in Indo-China and Africa, as well as in French Guyana and the Caribbean; that of the English in British India, Burma, and Malaysia, as well as British Guyana and the Caribbean; and with those of the Portuguese and Spanish in Asia and South America. This sort of perspective would be extremely valuable in developing a sounder understanding of the Dutch colonial language policy in both the East and the West Indies.

I now intend to take upon myself the editing of a book *De Nederlandse koloniale taalpolitiek in Oost en West* based on the papers given at the seminar. All eight speakers have agreed to lend their co-opera-

tion, and in the meantime extra contributions have also been promised (conditionally) by Dr U. Kozk about the language policy towards Batak, Dr R. Tol and Drs. S. Koolhof about Buginese and Makassarese, by Dr D. Jemdanski about the language policy of Balai Poestaka, as well as by Drs. S.L. Gobdadh-Rambocus about Dutch in Surinam and by Dr W. Rutgers about the more recent (semi-colonial) Antillean language policy. It is hoped that a Dutch language edition will be published in 1995, which may be followed by an Indonesian and, possibly, an English version. ◀

THE THIRD IIAS RESEARCH PROGRAMME

International Social Organization in East and Southeast Asia:

Qiaoxiang bonds during the twentieth century

The IIAS is preparing its third research programme, *International social organization in East and Southeast Asia: qiaoxiang bonds during the twentieth century*. Dr. F. Pieke (Leiden University) and myself (University of Amsterdam, Vrije Universiteit Amsterdam) are the directors of the programme. Funds are available for two postdoctoral researchers, each working for three years; depending on how the project works out and the availability of funding the project may be extended. The outline below is at present being elaborated by the programme directors; a more detailed report will become available in October 1994. This report will be the basis for an advertisement which will invite applications for one post for a period of one year. This year will be spent building up contacts in the areas of research, establishing an analytical framework for research, and designing the definitive research programme.

By Leo Douw



Over the past ten years qiaoxiang bonds (bonds with the home-district or home-town) have been accorded increased importance in the social coherence among ethnic Chinese overseas and their relationships with the Chinese People's Republic. This development has political as well as economic reasons. In economic life these bonds support the internationalization of economic relationships in East and Southeast Asia that has accelerated since the mid-1980s; and because business life in this region is increasingly branching out worldwide, the importance of qiaoxiang bonds extends far outside the region, particularly into Europe and North America. In close connection with economic internationalization, qiaoxiang bonds are utilized in politics for the cultivation of friendship with governments in East and Southeast Asia with which the People's Republic has, or has experienced, diplomatic problems, like the Republic of China (Taiwan), the Philippines, and Singapore. At present, the South Chinese qiaoxiang of Lee Denghui, Corazon Aquino, and Lee Kuan-yew are touristic hotspots with a pilgrimage-like atmosphere. The official efforts to reactivate these bonds and their continuing vitality outside China after the establishment of the Chinese People's Republic in 1949 show how relevant qiaoxiang bonds are for an understanding of the formidable growth rate that has been achieved by the Chinese economy since the 1980s, and how variegated are the economic, social, and politico-ideological aspects which they represent. For this reason they can be used as a starting-point for a many-sided investigation into the workings of the international socio-political relationships in this area.

In this research programme the central question is what importance should be attributed to qiaoxiang bonds in the organization of business-life in East and Southeast Asia, and for the social coherence within and between ethnic Chinese communities, and between those communities and the various governments in this area. An appeal to qiaoxiang bonds may work out positively in the sense that it encourages feelings of solidarity and sociability in a generally inimical political environment. Here the (sub-)ethnic element is relevant. Chinese abroad can communicate most easily with people from their own region who share their language and culture and who are often also connected by bonds of family and friendship. In this respect qiaoxiang-based organizations can be compared to clan-associations, which are also traditional organizations that have functioned for centuries in order to organize migration, canalize investment, and negotiate with governments and articulate their own interests in a general sense.

However, the study of qiaoxiang bonds is also of particular interest because this type of traditional bond cuts through other, more modern, and less ethnically defined connections like political parties and trade unions. International entrepreneurs generally avail themselves of a series of loyalties and identities, of which the bond with the home country in China is only one, one that is even only usable for specific ends. The multinational economic empire of the Liem family in Jakarta is held together culturally by reference to its roots in Fuqing, a rather insignificant port along the coast of north Fujian. The heirs of the magnate Hu Wenhui, who live in Hong Kong but have interests throughout the whole of Southeast Asia, have been seduced to return to China by the restoration of their ancestral shrine in Zhongchuan, a nondescript village in the remote

and backward western part of Fujian. In principle, any (group of) entrepreneurs and ethnic community can be studied in relation to the significance of qiaoxiang bonds. In the course of the twentieth century starkly contrasting constellations of social connections have alternated, differing with the communities which created them and with a varying content in the significance and the form of the qiaoxiang bonds. Before World War Two, for instance, qiaoxiang bonds played a dominant role in the organization of Chinese emigration abroad, whereas from the 1970s the majority of ethnic Chinese youth in the Philippines preferred to join general political parties. The history of the communities concerned in their 'host countries' in Southeast Asia has determined the course of the developments which are taking place now; an important role should be attributed to the development of their social stratification. Therefore comparative historical research is a useful method in this case.

The material nucleus of qiaoxiang bonds is the interest of the overseas entrepreneur and the Chinese government in the flow of capital, technology, commodities, and persons that is being mobilized and legitimized by them. Quite apart from this, the articulation of this type of bond has semi-religious and ideological aspects. The founding of temples, but also of libraries and schools, the dispensation of charity, and the return to the ancestral shrine, all connected to this type of bond, are rituals which can create new social connections or invigorate old ones. From the point of view of ideology, they are important because they can cover up unequal social and political relationships. China is once again attractive to investment from outside because of the abundance of cheap and obedient labour and the laxity in the social legislation. The recruitment of labour from places like above-mentioned Zhongchuan, or direct investment in industry or hotels in that place could easily be legitimized in terms of qiaoxiang bonds, but in fact they represent of patron-client relationships of a semi-colonial character. Ongoing economic development in the Chinese People's Republic could in the future decrease the role of the ethnic Chinese overseas and the importance of ethnic relationships, as is happening in Taiwan at present.

Requirements

The programme could be carried out by historians, sociologists, anthropologists, possibly supplemented by political scientists and linguists, preferably working in mutual co-operation. In the first instance we are looking for post-doc anthropologists and sociologists who are competent to work in Chinese communities in South China and Southeast Asia, which presupposes a good command of Putonghua and/or one or more other Chinese language. All this should be done in close co-operation with staff in the relevant departments at Dutch universities. ◀



IIAS Masterclasses

Two or three times a year, starting in 1995, the IIAS will organize short (two-day) closed working sessions for a small selected group of postdocs and advanced PhD students (4-8 persons). These will be focused on and be under the guidance of a very prominent scholar in a particular discipline.

The participants will be given the opportunity to discuss their work with the 'Master', in the presence of and in interaction with the other participants.

The choice of the 'Master' will be determined by the research that is being done in the Netherlands by PhD students and postdocs (in consultation with the Academic Board).

The participants in the 'Masterclasses' will be recruited from the research schools and the relevant faculties and institutes. The IIAS also welcomes participants from European and non-European centres or institutes which maintain good relations with the IIAS.

The participants will be selected by the Academic Board and the Director of the IIAS, based on a short (20pp) paper on their research projects, in which particular emphasis should be placed on the subjects that are to be discussed during the Masterclass. ◀

For more information, please contact: the IIAS office.



Publications by IIAS

IIAS Lecture series

(Paul van der Velde, series editor)

Staal, F.
'Concepts of Science in Europe and Asia'
(Leiden 1993).
ISBN 90-74917-01-1.
Dfl. 10,-

Lombard, D.
'De la vertu des aires culturelles et de celle des aires culturelles asiatiques en particulier.'
(Leiden 1994).
ISBN 90-74917-02-X.
Dfl. 10,-

Kooijmans, P.H.
'Contemporary Relations between Asia and Europe'
(forthcoming)

IIAS Workingpaper series

(Paul van der Velde, series editor)

'Administrative reform in the People's Republic of China since 1978'
Dong Lisheng (ed.) (forthcoming)

Other Publications

IIAS Guide to Asian Studies in the Netherlands 1994
Miriam van Staden and Paul van der Velde (eds.)
(Leiden 1994).
Dfl. 10,-

IIAS Annual Report 1993
(Leiden 1994).

IIAS Yearbook 1994
(forthcoming)

IIAS/NIAS INTERNATIONAL WORKSHOP

Environmental Movements in Asia

27-29 OCTOBER 1994



The Nordic Institute for Asian Studies (NIAS) and the International Institute for Asian Studies (IIAS) are organizing an international workshop on Environmental Movements in Asia.

This workshop will tackle questions relating to the origin, diversity, performance, and success of Environmental Movements in Asia. The main avenues to be addressed are:

- 1 generation, organizational structure, and the scope of activities of the environmental movements, as well as governmental responses to them;
- 2 contexts and conflicts related to environmental movements e.g. between centre and periphery, majority versus minority populations, urban versus rural or upland people;
- 3 a comparative perspective on environmental movements in various Asian countries.

Invited keynote speakers will present their views on these questions. In addition to these keynote speakers, 15 pre-circulated papers will be presented by the authors from Asian and European countries. These papers will cover case-studies from various Asian countries as well as more theoretical issues. Discussants will comment upon these papers. There will be ample room for discussion during this workshop. ◀

Programme

Opening address: Drs. J. Pronk (invited); (Dutch Minister of Development Co-operation)

Invited Speakers:

- 1 Dr B. Malayang III (Under Secretary Department of Environment and Natural Resources, Manila, Philippines)
- 2 Dr M. Dove (East-West Center, Honolulu, Hawaii)
- 3 Dr Chatrapati Singh (WWF, India)
- 4 Dr Stephen Edwards (IUCN, Gland)
- 5 Dr D. Ganapin (Foundation for the Philippine Environment, Manila)
- 6 Prof. Guha (New Dehli, India)

List of papers:

- 1 H.B. Broch (Oslo) – Local Resource Dependence and Utilization: environmental issues seen from Timpaus, Indonesia.
- 2 K. Evers Andersen (Copenhagen) – Environmental Protection, Local People and the Thai Government: the case of the Pwo Karen.
- 3 U. Geiser (Zürich) – Coping for Whose Needs: people's movements between local needs, national politics and international aid.
- 4 J. Knight (Oxford) – Saving the Japanese Forest? Environmentalism and the Japanese village revival movement.
- 5 J. Overweel (Amsterdam) – An NGO in an Issue Web: local environmental policies in Irian Jaya, Indonesia.
- 6 F. Mahwood (The Hague) – Management at the Community Level: the missing link. An illustrative case study of forest management in Chalt Chaprote in the Northern Areas of Pakistan.
- 7 O. Nieuwenhuys (Amsterdam) – The Gender-basis of Mobilization in Kerala's Fisheries.
- 8 H. Schenk & I. Baud (Amsterdam) – Perspectives on Solid Waste in Urban India: green and red voluntary organizations.
- 9 A. Tagbaru (Stockholm) – Local Environmentalism as Resistance Ideology.
- 10 V. Ratna Reddy (Jaipur) – Environmental Movements in India: some reflections.
- 11 R.P. Weller (Brookline) – Culture, Gender and Community in Taiwan's Environmental Movement.
- 12 N. Sundar (Edinburgh) – The Asna Women's Collective: the interplay of gender: caste and state in a village ecological initiative.
- 13 Le Sy Giao (Hanoi) – Milpa Cultivation and the Change of Environment in the Mountain Regions of Vietnam.
- 14 P. van der Werff (Amsterdam) – Emitting or Closing Down in Kerala Environmentalist-Industry Interactions.
- 15 C. Warren (Perth) – Tourism, Culture and Environmental Politics in Bali.

Those who are interested in attending this workshop are requested to register before October 1 at the address mentioned below. The programme and further details of the workshop will be sent to people who have registered in the first week of October.

For information on IIAS Seminars please contact: IIAS

P.O. Box 9515, 2300 RA Leiden, The Netherlands

Tel: +31 71 272227, Fax: +31 71 272632, E-mail: IIAS@RULLET.LeidenUniv.NL

IIAS SEMINAR

Transfer of Science, Technology, and Education between Europe and Asia 1498-1948

NOVEMBER 1 & 2, 1994



Scholars from different parts of the world will reflect on the development of science, education, and technology in Asia in the context of its interrelation with 'European' or 'modern' science and technology in both the earlier phase of European expansion and in the colonial period. Overland and trans-oceanic routes in the pre-colonial age knit various societies together through trade and conquest and they also functioned as highways for the transmission and adaptation of technology, for example, in the fields of navigation, minting, and shipbuilding. The diffusion of military arts and knowledge, the spread of fire-arms and their use, as well as techniques of fortification can also be singled out as examples of knowledge transference. The seminar will also focus on the relationship between 'European' and 'Asian' education and science. This, is a two-way process, implying both the transfer of knowledge from Europe to Asia and from Asia to Europe. For the modern period the seminar will focus on the why, how, and when of the transfer of science, technology and educational practices and the colonial impact on this. ◀

Programme

Tuesday 1 November

Speakers invited:

- A.J. Qaisar – The Role of Gifts and Individuals in Technological Diffusion: an overview
Om Prakash – Minting Technology in India
H.B. Vos – Dutch Carriages for Javanese Courts
T. Abdullah – Paper to be announced
D. Kumar – Transfer of Science and Technology in a Colonial Relationship
X. Zhu – Higher Education in Modern China

Wednesday 2 November

Speakers invited

- G. Dijkstra – Shipping in Indonesia
R. Barendse – A Galleon for the King of Castile
B. Bhattacharya – Shipbuilding in Bengal in the 18th Century
L. Blussé – Development of Chinese Maritime Technology
J. Gommans – Military Technology in Afghanistan
R. Mathee – Military Technology in Iran

IIAS SEMINAR

Space and Identities in Southeast Asia

DECEMBER 2, 1994

Organized by the programme 'Cultural Traditions in Endangered Minorities in South and Southeast Asia'



The role of space in creating identities is an important one. Since space is culturally and politically constructed, investigating interpretations of space is relevant to understanding different cultures. In this seminar we will investigate concepts of space in a number of minority cultures in Southeast Asia, defining this region to include Southern China as well (Akha/Hani and Mien/Yao). There will be ample room for discussion.

Discussant:

Prof. S.J. Tambiah (Harvard University)

Speakers:

- Cynthia Chou: 'Whose Centre: hierarchy between the Malays and Orang Suku Laut in Riau, Indonesia'
Barend J. ter Haar: 'Movement through Geographical Space among the Yao'
Marijke Klokke: 'Perceptions of Mount Meru in Ancient Java'
Deborah Tooker: 'Tribal Mandalas? The Case of the Akha of Northern Thailand'
Micheal Vischer: 'Shouldering and Dragging the Black Patola Stone': a preliminary textual analyses of the Ko'a chant of origin and creation.

IIAS SEMINAR

Ideology and Status of Sanskrit in South and Southeast Asia

NOVEMBER 17, 18 & 19, 1994



In the development and history of Sanskrit as a standard language socio-economic and political factors have played roles of which the importance has not yet been fully assessed. The high status attributed to Sanskrit from the earliest times is based on, among other things, the formulation of a standard grammar of Sanskrit and the elaborate theories and metaphysical ideologies which have evolved around it in the process. The use of and the ideology inherent in Sanskrit have played an

important role in the Indian subcontinent and neighbouring regions in Asia.

The focus of the seminar will be on the implicit and explicit ideologies which have developed around Sanskrit in the course of time, if possible against the background of early and recent socio-political developments as far as these can be reconstructed and observed. There will also be room for contributions for the criticism and development of research methods and theories of sociolinguistic change and stability on the basis of the data provided by Sanskrit in different periods of South and Southeast Asian history. ◀

Preliminary Programme

Thursday 17 November:

Sanskrit in South Asia: past and present

10.00 Opening by Prof. L. Leertouwer, Rector Magnificus of Leiden University

Speakers

- Prof. M.M. Deshpande (Ann Arbor, MI, USA): 'Contextualizing the Eternal Language: dimensions of Sanskrit in priestly performance'
 Prof. H.H. Hock (Urbana, IL, USA): 'Pre-Vedic Dravidian / Indo-Aryan Contact' again, noch einmal, encore une fois: The issues, the controversies, and a possible solution.'
 Prof. A. Wezler (Hamburg, Germany): 'Do You Speak Sanskrit? On a class of Sanskrit texts'
 Prof. S. Bhate (Pune, India): 'Position of Sanskrit in Public Education and Scientific Research in Modern India'
 Dr J.E.M. Houben (Leiden, the Netherlands): 'Sociolinguistic attitudes reflected in the Vākyapadīya.'

Friday 18 November:

Specific Areas and Communities in South Asia

Speakers

- Drs. C. van der Burg (Amsterdam, the Netherlands): 'Sanskrit in Neo-Hindu Ideologies'
 Dr H. Tiekens (Leiden, the Netherlands): 'The Function of Māhārāṣṭrī Prakrit in Hāla's Sattasāi.'
 Dr T. Goudriaan (Leiden, the Netherlands): 'Speech of the gurus: instances of treatment of Sanskrit in Tantric literature.'
 Dr G. Menon (Leiden, the Netherlands): 'Sanskrit in South-India, Pallava and Chola periods.'
 Prof. J. Bronkhorst (Lausanne, Switzerland): 'Sanskrit and Reality: the Buddhist contribution'
 Dr. M. Nihom (Vienna, Austria): on Śāstra in Kashmiri Śaivism; title to be announced
 Drs. M. Oort (Leiden, the Netherlands): 'Transference of Narratives into Sanskrit in the first millennium CE'
 Prof. A. Akhujkar (Vancouver, Canada): 'Some Musings on Historical Research Concerning the Status and Ideology of Sanskrit.'

Saturday 19 November:

Theoretical Issues: Sanskrit and Sanskrit Culture outside South Asia

Speakers

- Prof. J.D. Kelly (Chicago, USA): 'What was Sanskrit for? Metadiscursive strategies in Ancient India.'
 Prof. P. Raster (Essen, Germany): 'How universal is Sanskrit? A discussion with reference to the Karaka-theory.'
 Prof. S. Pollock (Chicago, USA): 'The Sanskrit Cosmopolis: Transculturation, Vernacularization and the Question of Ideology.'
 Dr P. Verhagen (Leiden, the Netherlands): 'On the Ideology and Status of Sanskrit Studies in Tibet.'
 Prof. B.J. Terwiel (Hamburg, Germany): 'Prosoy and Education in Early Thai History'
 Prof. A. Radicchi (Cagliari, Italy): 'On the Kāraṅgamaṅgraha: a Balinese Sanskrit grammatical text'
 Dr J.M. Verpoorten (Verviers, Belgium): 'Views of the 17th century Europeans in India concerning Sanskrit and Sanskrit speakers'

IIAS SYMPOSIUM

Changing Life-Styles in Asia: consumption, media, and religion in contemporary India and Indonesia

DECEMBER 19 & 20 & 21, 1994



This international symposium is the first to be organized by our joint collaborative research programme on 'Changing Life-styles in Asia', for which the Fellows are Dr Will Derks, Dr Shoma Munshi, and Dr Jeroen Peeters. The symposium aims to establish a comparative understanding of the reception and transformation of 'cosmopolitan' cultural forms in contemporary India and Indonesia. The project does not examine global flows as such, but focuses on the practices/discourses through

which they are represented. In organizing this symposium we have identified three areas of research: namely **Consumption, Media, and Religion**, in which productive links between different disciplines and approaches are possible. The construction of certain forms of subjectivity as related to group identities, be they religious, national, ethnic, class, age or gender, is increasingly facilitated by distinctive styles of consumption, for instance in the field of fashion. The participants in the symposium will also examine the impact of globalizing discourses of consumption on projects based on religion, ethnicity, regionalism, and nationalism. Besides the study of consumption as a cultural contest, the project will focus on the role of media, like television, video, film, and audio-cassettes in the transformation of the public sphere in Asia. The third and last session of the symposium, devoted to religion, will concentrate on the ways in which Islamic discourse is re-constructed in order to resist 'Western' media images and forms of consumption. An effort will also be made to explain how these forms of Islamic discourse are transformed by processes of commoditization and state repression (in the form of religious products, services, and media images) in the very act of resistance. ◀

Preliminary Programme

Monday 19 December: Consumption

- 09.00 – 09.30 Coffee/tea get-together
 09.30 – 09.45 Welcoming speech: Prof. W.A.L. Stokhof, IIAS Director
 09.45 – 10.00 Opening Remarks: Prof. P. Van der Veer
 Chairperson: Prof. B. Metcalf (Davis)
 10.00 – 12.15 **First session**
 Speakers: Prof. N.B. Dirks (Ann Arbor): Advertising campaign (title t.b.a.)
 Dr S. Munshi (IIAS): Fashion in India (title t.b.a.)
 Dr J.C.M. Peeters (IIAS): 'A Guided Tour of the Adam Malik Museum: or decoding patterns of open and closed distinction'
 12.30 Lunch
 14.00 – 15.30 **Second session**
 Speakers: Dr E. Tarlo (London): Clothing in India (title t.b.a.)
 Prof. D. Chakrabarty (Canberra): 'Reading Khadi and its Derivatives: lifestyle, gender and political communication in India'
 15.30 – 15.45 Coffee/Tea break
 15.45 – 16.30 Discussion

Tuesday 20 December: Media

- Chairperson: Prof. N.B. Dirks (Ann Arbor):
 09.30 – 10.45 **Third session, part one**
 Speakers: Prof. A. Sweeney (Berkeley): (title t.b.a.)
 Dr W. Derks (IIAS): (title t.b.a.)
 10.45 – 11.00 Coffee Break
 11.00 – 12.30 **Third session, part two**
 Speaker: Dr M. Hobart (London): 'Consuming passions: overinterpreting television in Bali'
 Discussion
 12.30 Lunch
 14.00 – 15.30 **Fourth session**
 Speakers: Prof. J. Siegel (Ithaca): 'Media or Medium?'
 Prof. B. Arps (Leiden): 'Songs of Passion: media discourse and cultural change – a case from Java'
 15.30 – 15.45 Coffee/Tea break
 15.45 – 16.30 Discussion and Summing Up

Wednesday 21 December: Religion

- Chairperson: Prof. B. Arps (Leiden)
 09.30 – 11.00 **Fifth session, part one**
 Speakers: Dr M.M. Bruinessen (Utrecht): (title t.b.a.)
 Dr J. Bousfield (Canterbury): 'Hi-tech Sufis and other designer-producers of spirituality'
 11.00 – 11.15 Coffee break
 11.15 – 13.00 **Fifth session, part two**
 Speakers: Prof. B. Metcalf (Davis): 'Modern Media and Youth in a Transnational Muslim Pietist Movement: the case of the Tablighi Jama'at'
 Discussion
 Concluding Remarks and Summing Up: Prof. P. Van der Veer

For information on IIAS Seminars please contact: IIAS

P.O. Box 9515, 2300 RA Leiden, The Netherlands

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IIAS SEMINAR, 17-18 NOVEMBER, 1994
LEIDEN, THE NETHERLANDS

Ideology and status of Sanskrit in South and Southeast Asia

Socio-historical considerations have played a crucial role in the study of Sanskrit in its South and Southeast Asian context, a fact which emerges, for instance, from the elaborate discussions by early Indologists about caste relationships in the Vedic period and the precise place and time of the grammarian Pāṇini (Weber 1862, 1868). In the study of language change and variation, Labov's theory of the social motivation of linguistic change (Labov, 1965, 1972) has given a new impulse to the formulation of models of linguistic change in recent years, and has provided the basis for a great number of well-documented socio-linguistic studies (Hock, 1991). Nowadays the main factors taken into account in socio-linguistic studies of the relations and interaction between different languages in particular regions are usually limited to those of socio-economic and political power versus solidarity and affect (Gibbons, 1992). The fact that a language is spoken by an economically and politically powerful group should be sufficient to explain the adoption of that language by a group aspiring to a higher status or, conversely, of the conscious rejection of that language by a group opposing the dominant powerful group. In the recent work of Pierre Bourdieu, as far as it deals with language and power, the power factor is represented mainly by the state and his examples usually centre on the socio-linguistic conditions in France and Algeria (Bourdieu, 1991).

By Jan E.M. Houben



In the development and history of Sanskrit as a standard language (not unchallenged by other high-status languages) on the Indian subcontinent and in neighbouring areas – a process which has covered more than two thousand years and which still continues to some extent to the present day – socio-economic and political factors, and a desire for solidarity, have all played roles of which the importance has not yet been fully assessed. As Pollock has convincingly argued, the intimate relation between the power factor and Sanskrit was not coincident with the development of Indological studies about India and its languages (something which some of the critics of orientalism seem to suggest), but has its roots much further back in the pre-colonial past (Pollock, 1993). Whatever the validity of Bourdieu's theories of state-related power for the situation in France and its colonies and for socio-linguistic relations in the modern Western nation-states, it is dubious if they can be applied directly to the situation in Asian countries, and especially if they would be able to account for the pre-colonial period in this area when the 'nation-state' had not yet been 'invented'.

The spread of Sanskrit in South Asia and beyond, and its tenacity in retaining its role as lingua franca of the cultural and political elite in the first millennium CE are phenomena which transcend the temporal and spatial boundaries of states and centres of political power. In order to

account for these phenomena, it may well be necessary to take other factors, either discrete or those which partly overlap the all pervasive factors of power and social relations, into account. The simple fact that a detailed standard grammar was available for Sanskrit – and, in the early period, not for its rival South Asian languages – made it possible to employ and implement it in different social contexts, which was actually done, not only by Brahmans but also by Buddhists and Jainas. What were the preconditions for and subsequently what were the effects of the formulation of a standard grammar of Sanskrit? What were the elaborate theories and metaphysical ideologies which evolved around this grammar and the language? What was the interaction between grammar as standardized, reproducible knowledge, and power? What was the scope and, conversely, what were the limitations of the role played by Sanskrit in different social and cultural contexts? What was the role played by Buddhism and Jainism, movements which to a considerable extent were anti-Brahmanic in orientation, in the spread and standardization of Sanskrit? Why did the pre-colonial socio-linguistic factors disappear, remain or transform in the colonial and modern period?

Power and Solidarity

So far none of these questions has been satisfactorily answered, although several important beginnings have been made towards the methodical study of the familiar factors of power and solidarity, as well as of possible additional factors. Apart from Pollock's work, attention should be drawn to Hock (1976), Deshpande (1993), and,

for the pre-history of Sanskrit, Kuiper (1967, 1991). It is clear that the historical dimension is extremely significant for a critical assessment, including the modern developments, especially in countries such as India which have a strong traditionalist orientation. Moreover, because India offers such an immense wealth of social and linguistic data over an extremely long period of time, it forms an ideal milieu for developing descriptive and theoretical models for a more general understanding of language change and stability in a complex socio-economic and political context.

The seminar 'Ideology and Status of Sanskrit in South and Southeast Asia' will bring together scholars and researchers in the field of South and Southeast Asia, working from different perspectives and employing different strategies and methods. The focus will be on the implicit and explicit ideologies which have developed around Sanskrit in the course of time, if possible against the background of early and recent socio-political developments as far as these can be reconstructed and observed. There will also be room for contributions to criticism and development of research methods and theories of sociolinguistic change and stability on the basis of the data provided by Sanskrit in different periods of South and Southeast Asian history. ◀

For more information on the seminar:

See page 11

For detailed references contact:

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quoting reference number PA 24.8.1. Closing Date: 25 November 1994.

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Deutsche Gesellschaft für Asienkunde e.V. German Association for Asian Studies, Hamburg

Asia is a focal point in world politics. More than half of the world population lives there, a major part of it in poverty. Yet Asia is the most dynamic growth region of the world at present. Securing world peace, a process which takes into account human dignity as well as the conservation of nature, can only be attained with the cooperation of the states and societies of the Asia-Pacific region.

The dialogue and cooperation with Asia must be extended and intensified in the fields of politics, business science, technology, and culture. The Asia Concept (Asien-Konzept) of the Federal Republic of Germany takes all this into account. The economic dynamism of the Asia-Pacific region offers great opportunities to the German business. The establishment of the Asia-Pacific Committee of the German Business Association is one answer to this great challenge.

Research into the politics and the economies, the cultural and social structures, the driving forces behind and obstacles to the context of change in Asia will also be increasingly important in the future. Since its foundation the German Association for Asian Studies has devoted itself to this very task.

By **Günter Schucher**



The goals of the German Association for Asian Studies are as follows:

to support scientific studies of contemporary Asian affairs and to inform a wider public about the area; to increase scholarly activities and to stimulate the exchange of experience and knowledge about Asia; to promote co-operation among individuals and institutions interested in Asian affairs and working in the field of politics, business, culture, and science, both on national and international levels.

Development of the GAAS

The German Association for Asian Studies was founded in Bonn in March 1967. Its initial aim was to attempt to contribute to an interpretation of East Asia based on scholarly methods, by combining

traditional subjects like Sinology and Japanology with the disciplines and issues in the Social Sciences. It was hoped that the increased participation of the Federal Republic of Germany in the exchange of ideas about and with East Asia would be achieved through the bringing together of a widely representative circle of people from political, business, and cultural life. The GAAS organized conferences and lectures and produced publications providing information.

Thanks to a close co-operation with the Volkswagenwerk Foundation, many activities were carried out during the first years. Research projects within the scope of corresponding focal points of research of the Foundation were examined by experts and then approved, special grants for East Asia were awarded, and intensive courses in Chinese and Japanese given. In addition to this, the GAAS organized conferences and published the 'Mitteilungen der Koor-

dinierungsstelle für gegenwartsbezogene Ostasienforschung' (Bulletin of the Co-ordination Office for Research on Contemporary East Asia). While, it kept its members informed, it also disseminated information on East Asia in the Federal Republic of Germany.

The financing of the GAAS by the VW-Foundation ceased in June 1976. Since then, the GAAS has been self-financing. It is one of the few institutions of its type in Germany that is financed solely by its own contributions and donations, without recourse to any money from public funds. If there were any doubts about the meaningful continuance of the GAAS, the chairman of the board of directors, Dr. Wolfgang Franke, dispelled such doubts at the meeting of the members in April 1977 by pointing out the common problems and tasks to be tackled by Asian Studies.

The widening function of the GAAS was underlined in 1977 by expanding its activities to include Southeast Asian studies. Four years later, in April 1981, Southeast Asian Studies were added to the scope of the GAAS. Since then, the German Association for Asian Studies has offered all scholars specializing on Asia – and not just them – the possibility for communicating their knowledge to a public interested in Asia. The scholars have been the strongest group among the members from the beginning, but writers, journalists, diplomats, economists and others who are interested in Asia, are also members of the GAAS. Following Prof. Franke, the GAAS has been headed by Dr. Hermann Schmitt-Vockenhausen, the former ambassador Günter Diehl, and now by Hans Klein, Vice-President of the German Bundestag (Lower House of the German Parliament).

The journal ASIEN

The first issue of the journal 'ASIEN. German Journal for Politics, Economy and Culture', appeared in October 1981. The idea of the GAAS was to improve the dissemination of information on Asia via its own journal and to place a device by which it could represent itself better at home and abroad at the disposal of research on Asia.

The journal covers the region comprising the countries of Pakistan and India in the west to China, Japan, and the South Pacific in the east and it is concerned with contemporary issues and problems in the region. In his introduction Günter Diehl addressed a circle of readers both in and outside Germany, 'who take a lively interest in Asia, in the Asian point of view and events. Lively in the sense that they take part in our political, economic, and cultural relations with

Asia. Our aims need no further introduction. We have undertaken to improve knowledge about Asia in this country. Besides this, we want to offer some German and European opinions on Asian problems and events'.

Meanwhile, ASIEN is in its 14th year of publication. Right now, the 54th issue of the journal is being prepared. It has a circulation of 1.000. On an average, every issue consists of 140 pages and contains 4-6 scholarly articles and conference papers. Compared with other journals on Asia, ASIEN clearly stands out because of its meticulously detailed information section. The sections on conference reports and announcements, information, research projects and research institutes, reviews, new literature, documentation, lectures and seminars relating to Asian Studies comprise 45% to 75% of every issue.

The compilation covering lectures and seminars on themes relating to Asia organized by all the German universities deserve particular mention. The GAAS points out 'with pride' the printing of the compilations in the 'Mitteilungen' (Frankfurter Allgemeine Zeitung of April 2nd, 1979). In this part the journal offers about 50 closely printed pages giving a unique survey on Asian studies in German every term or semester.

Language courses

In addition to the publication of the journal, the GAAS has concentrated on organizing intensive languages courses and scholarly meetings. Courses on Japanese have continued without interruption since the foundation of the GAAS. At present, three courses are offered: for beginners, for advanced students I and advanced students II. Unfortunately, it has not always been possible to offer courses in Chinese, but since the autumn of 1993, a course for the beginners and a course for the advanced students have been given.

Scholarly conferences

In co-operation with collegial organizations (Institute for Asian Affairs, German-Japan Centre in Berlin), the Association for Asian Studies organizes a scholarly conference every year. On these occasions, it has always chosen topical themes which are concerned with the whole Asian region. Recent conferences have had following themes: 'Political and Economic Interrelation of Population Movements in Asia' (Berlin, April 1991), 'Asia after the End of the Soviet Union: the impact of the disintegration of the Soviet Superpower on politics, society and economy of the Asian States' (Berlin, November 1992), 'Nationalism and Regional Co-operation in Asia' (Berlin, May 1993). The conference papers are published by the Institute for Asian Affairs. Smaller lecture series are also organized by GAAS, just one example being on the subject 'Problems and Perspectives of International Relations in the Asia-Pacific region' in November 1993, in the chambers of the 'Hamburg Representation' in Bonn.

Asian Studies and business

The special attention the Asian region has been attracting from business circles for a number of years has confirmed the need for an organization like the GAAS and the aptness of the tasks which it has set itself. However, so far the integration of scholarship and business has not been optimal. What the Frankfurter Allgemeine Zeitung reported after the members' meeting in April 1979 is still valid: 'The GAAS finds it regrettable that the German economy makes so little use of the many graduates with a good command of their fields of study and the concomitant languages, who have specialized on East and Southeast Asia. Many of these experts are unemployed'. (April 2nd, 1979). Nonetheless, it is true that there are many personalities from the business world or from specific firms among the members of the GAAS. Many businessmen take the opportunity offered by the intensive language course to prepare themselves for a posting in Asia. Notwithstanding, the specialized knowledge concentrated among the members of the GAAS has been too little used for the benefit of business. A conference that is being prepared in collaboration with the Institute for Asian Affairs, which is to take place in Bonn in November 1994 and is entitled 'Political outline conditions for Economic commitment in Asia-Pacific region', is a contribution towards taking measures to remedy the situation.

Another activity aimed in this direction is the drawing up of a list of training facilities relating to Asia for the steering committee 'Intensify Training and Further Education' of the Asia-Pacific Committee of the German Business Association.

The increased commitment of German politics and business – supported by the 'Asien-Konzept' of the Federal Republic of Germany – offers new possibilities to the Association for Asian Studies to step up its tasks. At the meeting of the board of directors of the GAAS, the chairman, Hans Klein, stressed that to achieve this purpose it will be necessary to increase the membership. Membership of the GAAS can be obtained by a written application. The annual contribution is at least DM 80,- for ordinary persons and scholarly institutions, for students and spouses of members DM 40,- and at least DM 150,- for corporate members. This contribution is deductible from taxable income. Members receive the journal ASIEN free of charge. ◀

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The Italian Institute for the Middle and Far East (IsMEO)

The Institute was founded in 1933 in Rome on the initiative of the orientalist Giuseppe Tucci (1894-1984) and the philosopher Giovanni Gentile (1875-1944). Gentile, the first president of IsMEO, was an outstanding figure in contemporary Italian society playing a very active role in cultural matters and the reform of the educational system. Giuseppe Tucci succeeded him as president from 1947 to 1978. From the outset, the Institute has aimed primarily at fostering relations between Italy and the countries of Asia, and studying the great civilizations of that continent. The institute also has a Lombard Department which has been functioning in Milan since 1937.

By Gh. Gnoli



Bound up as it was with the foreign policy pursued by the Italian government of the period, until the Second World War initially IsMEO placed particular emphasis on politico-cultural relations with Japan and the Indian independence movements. However, in the field of oriental studies proper attention focused largely on the religions and philosophies of India, China, and Japan, as well

IsMEO Headquarters at Palazzo Brancaccio.

By: C.A. Pelrucci

as on the great Himalayan region which Giuseppe Tucci studied and explored with unflagging energy and enthusiasm (his eight expeditions to Tibet from 1929 to 1948 and six expeditions to Nepal from 1950 to 1954 are famous).

In the fifties, IsMEO launched intensive archaeological activities in the Swat valley, Pakistan, in 1955; in Afghanistan in 1957; and in 1959, in Iran, mainly in the Hamun-i Hilmand basin in Sistan. At the same time the Institute was nurturing Italian cultural relations with the countries of Asia from Iran to Japan, organizing international conferences and a great many art and archaeological exhibitions. Particular attention was devoted to supporting Italian cultural institutes under the jurisdiction of the Ministry of Foreign Affairs, especially in Japan, India, and Iran. A great deal of restoration work went hand in hand with the archaeological activity its aim being to create museums in Pakistan, Afghanistan, and Iran (Persepolis, Esfahan).

IsMEO is a public body under the supervision of the Italian Ministry of Foreign Affairs, run jointly with the Ministry of Universities and Scientific and Technological Research and the Ministry of the Cultural and Environmental Heritage. It is governed by a board including representatives from the above Ministries and the Cabinet Council, although most of the members are elected by the Institute Assembly. The board in turn elects its own president and vice-president. The Institute Assembly consists of both ordinary and honorary members. IsMEO membership includes associate members and foreign corresponding members. At present the Institute has 113 ordinary, 19 honorary, 136 associate, and 80 corresponding members. Membership implies an interest in fostering IsMEO's institutional aims, whether in the field

of oriental studies or in connection with Italy's cultural relations with the countries of Asia. The bulk of the IsMEO membership is made up of scholars in oriental studies and diplomats.

Activities

The eighties saw institutional developments in IsMEO as the scope of interests and activities extended to all the countries of Asia, including the Near East. Thus archaeological work was also carried out in Yemen and the sultanate of Oman, while 1991 saw a large International Conference held in Rome with the title *Arabia Antiqua*. Archaeological activities were expanded, and extended to Nepal, Thailand, Hungary, and Turkmenistan.

Among IsMEO's institutional commitments we should mention the courses run by the School for Oriental Languages and Cultures for 850 students in the Rome, Milan, and Turin centres (in collaboration with CESMEO), the organization of exhibitions, meetings and conferences, a wealth of publications and a specialized library.

On the basis of multi-annual conventions, IsMEO also operates in collaboration with various other Italian and foreign institutes. One notable example of such a collaboration is with the Ministry of the Cultural and Environmental Heritage, to which IsMEO has entrusted its collection of Asiatic art as a contribution to the creation of the National Museum of Oriental Art in Rome's Palazzo Brancaccio.

The Library

The IsMEO library comprises some 50,000 volumes and over 1,000 periodical titles. A considerable part is the Giuseppe Tucci donation, which includes not only a wealth of general material but also a section of Tibetan books and manuscripts amounting to the largest collection in existence out-

side the People's Republic of China. Numerous microfilms of ancient Chinese books and manuscripts are also preserved here. Apart from direct acquisitions, the library has also grown on the strength of exchanges and donations, the latter including over 10,000 volumes previously in the possession of Giuseppe Tucci as well as the Giacinto Auriti and Rossi donations for the Japanese section, and the Dubbiosi donation containing rare manuscripts in Arabic. The first volume of the 'Giuseppe Tucci' Tibetan donation was recently published. ◀

Istituto Italiano per il Medio ed Estremo Oriente IsMEO

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Publications

IsMEO publishes among others the following series:

- *Serie Orientale Roma*, comprising essays and monographs (72 volumes to date)
- *IsMEO Reports and Memoirs*, publishing the results of the archaeological campaigns in Asia
- *East and West*, Quarterly Journal dedicated to oriental studies. Chief editor: M. Taddei
- *Il Giappone*, is published yearly in Italian as a series of volumes in collaboration with the Japanese Institute of Culture at Rome. Editors: A. Tamburello and P. Calvetti (31 Volumes)
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Institut für Kultur- und Geistesgeschichte Asiens

Research Institute for the Cultural and Intellectual History of Asia, Vienna



The 'Institut für Kultur- und Geistesgeschichte Asiens / Research Institute for the Cultural and Intellectual History of Asia' was founded on November 29, 1991 by a Resolution of the Plenary Meeting of the Austrian Academy of Sciences. The Institute's main task consists of research work in the field of the history of civilization and thought of Asia.

Research is carried out within the following four departments: 'South Asia' (including the Indian sphere of influence), 'Studies in Buddhism' (with special reference to India and Tibet), 'East Asia' (China and Japan), and 'Religion and Interreligious Communication'. The research, although primarily the product of individual effort, is also pursued in the sphere of inter and multidisciplinary cooperation.

By Ernst Prets

Within the division 'South Asia', research deals with the terminology of Indian epistemology, logic, and methodology. The division 'Studies in Buddhism' is dedicated to investigation of the epistemological-logical school of Buddhism in India and Tibet. Research in the field of 'Religion and Interreligious Communication' includes the terminological and conceptual study of the phenomenon of religion in general and the religions of South and Southeastern Asia in particular. Within the department 'East Asia', research focuses on both the social history and on the history of the ideas about old age and the description of living conditions of the elderly in pre-industrial Japan. Work on Chinese historical sources of the Qing Dynasty is also in progress.

South Asian Studies

These studies include research work on Indian epistemology, logic, and methodology using philological-historical methods. Since 1983, work has concentrated on the preparation of a historical dictionary of Indian logic and epistemology from their beginnings to A.D. 1400.

The first fruits of this project on Indian logic and epistemology (which aims to treat of some 3000 lemmata), the first volume of a specialized dictionary dealing with the earliest methodological, dialectical, epistemological, and logical terminology before Dignāga (about A.D. 500) entitled 'Terminologie der frühen philosophischen Scholastik in Indien. Ein Begriffswörterbuch zur altindischen Dialektik, Erkenntnislehre und Methodologie. Band I. A-I', was published 1991. The second volume is to be completed in 1995.

Studies in Buddhism

In recent years research has concentrated on the following subjects: firstly the investigation of Buddhist schools of epistemology and logic in India and Tibet by means of critical text-editions, translations, and annotations as well as their systematic and historical study and, also the examina-

tion of the adoption of Buddhism in Tibet and of the relevant polemic literature. In addition, a historical study about the literary sources of Tibetan art traditions has been completed.

At present, a study on the Buddhist refutation of proofs for existence of God is in progress. This consists of a critical text-edition and the translation of Śāṅkaranandana's (10th century) *Īśvarāpākaraṇasamkṣepa* ('Summary of the Refutation of God'), accompanied by an incomplete, anonymous commentary. The object is to attempt to date its author and to clarify the philosophical and historical position of Śāṅkaranandana's work. This study will be accompanied by detailed indexes. Furthermore, an edition and translation of *sTag tshañ lo tsa bas* 'Rig gnas kun ses nas bdag med grub pa las Tshad ma rig pa', an early 15th century essay on the purpose of epistemology and the development of the epistemological-logical school, is in progress.

Besides this, Erich Frauwallner's 'Abhidharmastudien' will be trans-

lated into English in the project 'Erich Frauwallner, Selected Studies in the History of Buddhist Philosophy'. Preparations are also continuing for the '7th Seminar of the International Association for Tibetan Studies' which will take place in 1995, are also well in hand.

Studies in Religion and Interreligious Communication

Research within this division consists of the conceptual and philological study of the phenomenon of religion in general and the religions of South and Southeastern Asia in particular. The emphasis lies on the creation of a philosophically and theologically reflected basis for interreligious communication. Studies are concentrated on the two main streams within Hinduism, namely Viṣṇuism and Śivaism, and on the Tantristic trends within Buddhism. Within Śivaism, the focus is on the school of the Pāśūpatas and the Śaiva Tantras; within Viṣṇuism, the area of specialization is that of the South Indian philosophico-theological school of Viśiṣṭādvaita-Vedānta and its religio-ritual base, the Pāñcarātra (emphasis on temple ritual). Another area of research, which also includes reference to Southeast Asia, is the study of Buddhist and Hinduist Tantrism as well as its syncretistic forms in India, Tibet, and Java.

Sinological Studies

At present, a project entitled 'History of the Dsungars' is in progress. Its aim is the translation and classification of those texts of the Qing Shilu – the most extensive collection of sources of the

Qing – concerning the wars between the Chinese imperial court and the West Mongolian Dsungars at the end of the 17th century.

Japanese Studies

Within this division, research has been focused on studies of the historical as well as the actual living conditions of the elderly in pre-industrial Japan. An analysis of the sources of the Japanese antiquity on these subjects is in the press. A study on this aspect of the Japanese Middle Ages will be completed within the year. In the course of a multidisciplinary conference in Autumn 1994, the significance of old age in historical traditions and in various other Asian cultures will be treated comparatively. The volume 'Japanese Biographies: Life Histories, Life Cycles, Life Stages' is and attempt

to take stock of research on the organization of the stages of life.

The study of historical Japanese conceptions of the hereafter has become a new focus of research. Medieval and modern representations of the hereafter have been iconographically analyzed and interpreted. Simultaneously, an attempt has been made to find explanations for these within the religious and social development of the appearance of new artistic representations, firstly with respect to the idea of special hells for women and children.

The department is also engaged on the compilation of a up-to-date and comprehensive bibliography of German language publications on Japan published after 1980. The data for the third volume dealing with the years 1990 – 1991 is nearing completion. ◀

For further information, please contact:
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International development information network

The International Development Information Network (IDIN) is a decentralized continuation of an activity originally started by the OECD to maintain databases on development activities: research projects, research and training institutes, and experts in the field of economic and social development.

By Tinka Ewoldt-Leicher



Since 1989 data on development activities have been gathered and processed in the 5 regions of the International Co-ordinating Committee of Development Associations (ICDA): Africa, the Arab region, Asia, Latin America and Europe, resulting in worldwide, interregional databases for research projects, institutes, and experts. The worldwide databases are located and maintained in Tilburg, at the Development Research Institute, which is responsible for the European part of IDIN. At this moment information on more than 8,000 research projects, 3,500 institutes, and some 750 (European) experts is available to the development research community. The coverage of the data is continually expanding in numbers, topics and geographical areas.

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It is also possible to detect certain trends in development research by extracting statistical information from the databases: e.g. comparison of the numbers of agricultural projects in Africa and Latin America. In addition IDIN is strenuously promoting co-operative research between the regions and facilitating state-of-the-art papers on specific subjects, based on information from the IDIN databases, supplemented by recent bibliographical information. Recently studies on 'ethnicity' and 'governance' have been carried out. A study on 'poverty' is planned for this year, in co-operation with the Co-operative Research on Poverty (CROP) team.

One of the most important tools in co-operative research is the use of modern communications technology, such as electronic mail and electronic networking. The partners in IDIN are already using this tool in the exchange of information and data. ◀

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International cooperation

- 1 Contract between the International Institute for Asian Studies (Prof. Stokhof) and the Institut für Kultur- und Geistesgeschichte Asiens, February 2, 1994
- 2 Accord on scientific cooperation between the Centre National de la Recherche (France) and the Österreichische Akademie der Wissenschaften

Books published since 1991

Formanek, S. und S. Linhart (eds.), *Japanese Biographies: Life Histories, Life Cycles, Life Stages* (Beiträge zur Kultur- und Geistesgeschichte Asiens Nr. 11), Wien 1992, 299 S.

Much, M.T., *Dharmakīrtis Vādanāyāḥ, Teil I und II* (Veröffentlichungen der Kommission für Sprachen und Kulturen Südasiens Nr. 25) Wien '91

Oberhammer, G. und Ch. Werba (ed.), *Erich Frauwallner, Nachgelassene Werke II*, (Veröffentlichungen der Kommission für Sprachen und Kulturen Südasiens Nr. 26) Wien '92.

Prets, E., *Der Beweis bei Bhāsarvajña*, Dissertation zur Erlangung des Doktorgrades an der Geisteswissenschaftlichen Fakultät der Universität Wien. Wien '92.

Steinkellner, E. (ed.), *Studies in the Buddhist Epistemological Tradition*, Proceedings of the Second International Dharmakīrti Conference, Vienna, June 11-16, '89 (Beiträge zur Kultur- u. Geistesgeschichte 8) Wien '91.

Wiener Zeitschrift für die Kunde Südasiens und Archiv für Indische Philosophie. Herausgegeben von Gerhard Oberhammer. Band 35-37, Wien '91-'93.

Asian studies in Belgium

The bloody events of Tien-an-men not only demonstrated the quest for democracy of the Beijing students, they also illustrated the impact of international politics on scientific interest and study choice. Just as the 'open door policy' of Deng Xiaoping had resulted in an unexpected upsurge of interest for the Chinese study programmes of the eighties, one side effect of Tien-an-man was a spectacular drop in the number of enrolments during the nineties. At the university of Louvain, the number of enrolments for Chinese studies fell from approximately 50 in 1988-1989 to 11 in 1990-1991, while the enrolments for Japanology remained around 50. In Ghent, the same trend was also discernible.

By Carine Dujardin



This connection between international politics and the China interest is nothing

new. As in most western, industrialized countries, the growing Belgian interest in China after signing of the unequal treaties has to be related to both economic and religious activities. In 1865 the first Belgian C.I.C.M. missionaries left for Mongolia. This missionary congregation was set up with a special vocation for the conversion of China. Between 1865 and 1949, approximately 400 men and women set off for the Far East, especially China and Japan.

In 1865, the future king Leopold II, made a remarkable journey to the Far East, China in particular.

His interest in the Far East never flagged. Yet, it was only by the end of the 19th century that the Belgian China connection really took off economically. The first Chinese railway between Beijing and Hankou was entrusted to a French-Belgian consortium.

Scientific interest in China

At the same time, the scientific interest in China increased considerably. By the end of the 19th century, Louvain had become a centre of missionary education and Chinese language study. On the initiative of King Leopold II, Chinese language courses were also organized at the State Universities of Ghent and Liège (1900). In the 1920s, the China interest gained further momentum. The indemnification of the Boxer uprising was partly spent on cultural and educational projects, for instance a number of scholarships were made

available for Chinese students to study at Belgian universities (Brussels, Ghent, Louvain, Charleroi). This was the period that the 'Institut Belge des Hautes Etudes Chinoises' (1929) was set up in Brussels with the general aim of disseminating Chinese culture in all of its aspects.

The present situation

Right now, the two remaining universities offering a full-scale programme of Asian Studies are Ghent and Louvain. In both universities, the Asian Studies Programmes - founded in 1958 in Ghent and 1978 in Louvain - are part of broader entities. In Ghent, there is the discipline of 'Eastern Languages and Cultures', in Louvain, there is the departments of 'Oriental Studies'. The focus in these programmes of Asian Studies is on both language and culture. Yet, in Ghent, the emphasis is weighted towards polyvalency and differentiation, whereas in Louvain, the accent is laid more on specialization. For instance, in Ghent, students get a degree in 'Eastern Languages and Cultures', whereas in Louvain, they obtain a degree in 'Sinology' or 'Japanology'.

There is a great deal which can be said about the different ways of organizing the studies. In Ghent, there is only one branch of study,

called 'Eastern Languages and Cultures', offering four different language and culture groups, including Chinese and Japanese Studies. The student puts together his or her own package of courses.

Whatever he or she chooses, contact with other language and culture groups is guaranteed through a number of joint classes. In Louvain, since the programme reform of 1986-1987, the disciplines of Chinese and Japanese Studies have acquired more autonomy within the department of Oriental Studies. The study packages are predetermined beforehand. Yet, in Sinology, there is a choice between the classical and the modern option. In the classical option, there is more emphasis on the language, history, and science of pre-modern China, whereas in the modern option, students are given an introduction to the economy, commercial law, and international politics.

Another difference between Ghent and Louvain related to the respective options for polyvalency or for specialization, is reflected in the study of the language. In Ghent, students have to learn at least two languages. In their first licence year, they even have to take a third language. In Louvain, the focus is on the sound knowledge of one language. In Sinology, this language is Modern Chinese. In Japanology, it is Modern Japanese.

Within the Ghent language and culture group of Chinese and Japanese Studies, there is an equal distribution of time between Modern and Classical Chinese, or be-

tween Modern Japanese and Classical Chinese. In Louvain, Classical Chinese constitutes only a small part of the total language programme, except for the classical option in Sinology.

Furthermore, in Ghent, there is an equal distribution between theory and practice. In Louvain, the emphasis is placed on the practical knowledge of the modern language. Some figures illustrate the difference in approach. During the candidate years, 40% of the lecture time is devoted to language study in Ghent (20% theory and 20% practical), whereas in Louvain, 68% of the time in Sinology is spent on language study (1st cand.: 15% theory and 53% practical; 2nd cand.: 21% theory and 47% practical) and 72% in Japanology (1st cand.: 15% theory and 58% practical; 2nd cand.: 20% theory and 52% practical). During the licence years, the emphasis on language rises slightly in Ghent and drops slightly in Louvain, but the difference in approach remains.

Both universities offer the possibility to obtain a doctorate in either 'Eastern Languages and Cultures' or in Sinology or Japanology. ◀

The Science and Empire Network

During the last decade several aspects related to the 'science, technology, and colonization' theme have attracted the attention of many scholars throughout the world. A number of articles and several books have appeared. In early 1985 scholars from REHSEIS (Paris) and scholars from the National Institute of Science, Technology, and Development Studies (NISTADS, New Delhi) were drawn closer together at a seminar entitled *Science & Empire*, organized by NISTADS in New Delhi. Professor R. Rashed of REHSEIS and A. Rahman of NISTADS agreed to initiate a small network on this theme.

By Deepak Kumar



Interest in this area continued to grow and some international meetings were organized,

for example, the 'Indo-Australian Seminar on Science, Technology, and Colonisation', in May 1988, New Delhi. Later on a larger scale and supported by this previous network, an international colloquium *Science and Empires* was organized by REHSEIS in Paris, April 1990. At this conference, it was decided to set up formally a Network of scholars interested in this area, launching a Newsletter for this purpose.

As institutions, NISTADS and REHSEIS agreed to share a provi-

sional responsibility to co-ordinate the Network and to launch the Newsletter.

The main aims of this Network are:

- 1 To introduce the scholars working in this area, their interests, and contribution.
- 2 To bring together studies being carried out in different countries, particularly in Asia, Africa, and Latin-America, with a view to drawing an overall picture and to make comparative studies.
- 3 To identify major problems and questions, and to focus the attention of scholars on these.
- 4 To promote such studies at the national and international level through research projects and seminars.

5 To seek collaboration with the International Union of Philosophy and History of Science (IUHPS), International Committee for the History of Technology (ICOHTEC), UNESCO, etc.

The Newsletter

The Newsletter is published biannually (October and March) under the joint auspices of NISTADS and REHSEIS and mailed free of charge to interested scholars. The Newsletter is the main vehicle for the *Science and Empire Network* and contains:

- 1 Details of the research projects being pursued in different universities/institutions on this theme
- 2 Details on PhD theses, recently completed or in progress.
- 3 Summary of seminars and conferences related to this theme.
- 4 Announcements of forthcoming meetings and seminars.
- 5 References/reviews notes on publication of research papers and monographs.

Zaragoza meeting

The first fully-fledged meeting of the *Science and Empire Network* was held at Zaragoza on August 26, 1993, availing itself of the opportunity offered by the XIX International Congress of History of Science (ICHS). About forty scholars attended this meeting. For general

information and for an evaluation of what has been done since the beginning, it was decided that the Network will try to become an official section of the International Union for the History Philosophy of Science (IUHPS), and for the XX ICHS to be held in Belgium in 1997, two sessions may be organized on 'New Functions of Imperialism and Science in the Belgium Empire'. Relevant suggestions are welcome. It was also felt that the book review section of the Newsletter should be strengthened and that one general review about one country detailing what is happening in Science and Empire studies should be provided. To achieve this, a group of correspondents was set up. Its members are: Ligia Parra Esteban (Colombia), Silvia Figueiroa (Brazil), David Wade Chambers (Australia), and Ekmeleddin Ihsanoglu (Turkey).

At the Zaragoza Conference about 80 papers relevant to the Science and Empire theme were presented and these were listed in the October 1993 issue of our Newsletter. The last meeting of the Network was held at a UNESCO/ORSTOM Conference on '20th Century Science: beyond the Metropolis', held in Paris on 19-22 September 1994.

The Network is gradually growing and the Newsletter is being mailed free of charge to over 500 interested scholars throughout the world. Contributions in terms of book notices/reviews, survey pa-

pers, reports on seminars/conferences held or to be held, and information on initiation or completion of a relevant project, are earnestly solicited. ◀

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Commemorative medal for those who survived the unfortunate voyage of the 'Gouden Buys'



From a group of students in Dutch Language and Literature, taking a course on Dutch historical travel accounts, to a small but successful publishing foundation – that is, in a nutshell, the history of Terra Incognita.

New Editions of Old Dutch Travel Accounts Publishing House: Terra Incognita

By Vibeke Roeper

Since its foundation in 1991, Terra Incognita has published three new editions of old travel accounts from the 17th, 18th, and 19th centuries. The fourth will be on sale in November 1994, and 1995 will see the publication of another three titles. All texts will be printed in full, in the original old Dutch. Provided with the requisite explanations, illustrations, and additional information, the stories are readily understandable even to the wider general public. The texts are not always selected for their historical importance, but for their conciseness and stylistic qualities.



The aim of Terra Incognita, to provide comprehensible books which are not with-

out scientific quality, has been well received by the national press. And because of the, relatively, low prices, anyone can afford to buy them.

Disastrous Voyages

The first two books, published in 1991 and 1992, are narratives of two disastrous voyages undertaken by the Dutch East India Company.

Andries Stokram, an ordinary sailor, survived the shipwreck of the ship 'Aernhem' and managed to reach Mauritius in the Indian Ocean, where he was marooned for several months before he was 'rescued' by a pirate ship. When he finally returned to Holland in 1663, he wrote a lively account of his adventurous voyage and called it *Korte beschryvinge van de ongeluckige weer-om-reys van het schip Aernhem* (Short description of the unfortunate return voyage of the ship Aernhem).

The Eastindiaman 'Nijenburg' was the scene of a bloody mutiny in 1763 when the crew were no longer able to bear the cruel treatment meted out to them by the ship's officers. The mutineers

sailed for Brazil, where they were captured. Back in Holland, they were hanged near the roadstead of Texel, as a warning to other sailors on passing vessels. *Echt relaas van de muiterij op het Oostindisch Compagnieschip Nijenburg* (True account of the mutiny on the VOC ship Nijenburg) is an eye-witness account of the mutiny, published in 1764.

Anna Abrahamsz

In the summer of 1847, the merchant ship the 'Urania' set out for its destination Batavia. Captain Cornelis Abrahamsz had been granted special permission to take his family – his wife and three daughters – with him. The second daughter Anna, only ten years old at the time, gave her own account of this journey. She wrote about the life and her own activities aboard the 'Urania', the people she met in Java, and the many sight-seeing trips her family made while her father waited for his return cargo. She called it her *Journal eener Oostindische reis* (Journal of an East Indian voyage).

Because the text is so well written, so coherent and easy to follow, it is impossible not to but wonder if this really was the work of a ten-year-old. But when Anna writes about her French lessons, the strange foods she is served, or the most miraculous event of the entire journey: the birth of a baby brother somewhere on the Indian Ocean, her story has an undeniably childlike perspective.

Anna's manuscript has never been published before. Marc A. van Alphen has written an introduction and conclusion to Anna's story, in which he describes Anna's later life and her relationship with her famous uncle Eduard Douwes Dekker – the well known author Multatuli.

Rijklof van Goens

Rijklof van Goens was one of those men who made a most enviable career in the service of the Dutch East India Company. He started at the age of nine as 'boy' and finally became Governor-General of the East Indies. Between 1648 and 1654 he was in charge of five embassies to Susuhunan



Amangkurat I, king of Mataram in Java. During a brief sojourn in Holland, he composed an account of these five visits and it was this account that was later published anonymously under the title *Javaense Reyse* (Javanese Journey), dedicated to the directors of the East India Company.

Van Goens' story is special for a number of reasons. It was the first extensive description in Dutch of the culture and government of the Mataram empire. Van Goens was also the first European to express his feelings for the nature of Java and its beautiful countryside at any length.

Darja de Wever has written the introduction to *Javaense Reyse* and added four chapters with additional information about Van Goens' life and career, four important themes in Van Goens' text, and the (political) reasons why Van Goens wrote *Javaense Reyse*. *Javaense Reyse* will be on sale from November 1994.

1995

350 years after its first publication, the best-selling *Journal of Skipper Bontekoe* will again be available in a new edition. Bontekoe lost his ship when the powder magazine exploded in the Indian Ocean, escaped from some violent Sumatrans, and went on to fight the Chinese off Macao before he returned home.

Less well known, but equally exciting is the *Ongelukkig of droevig verhaal van't schip de Gouden Buys* (The unfortunate or sad story of the ship the Gouden Buys). The 'Gou-

den Buys' never reached its destination, Batavia. Most of its crew died between Holland and Africa. Only two young men survived. They were picked up by the Khoi-Khoi of southern Africa. Much to their relief, the men were not eaten alive, as they had half-expected, but were given a warm reception instead and as much food as they could eat before they were brought to the nearest Dutch settlement. Their narrative, first published in 1695, will be on sale from March 1995. After so many oriental voyages, Terra Incognita would like to explore some other parts of the globe. Voyages to the West Indies and New Netherland, and one or two circumnavigations are on the list of desiderata. Terra Incognita welcomes new authors and manuscripts. ◀

- *Korte beschryvinge van de ongeluckige weer-om-reys van het schip Aernhem*, 72 p.; Dfl. 18,50.
- *Muiterij op het Oostindisch Compagnieschip Nijenburg*, 98 p.; Dfl. 18,50.
- *Journal eener Oostindische reis by Anna Abrahamsz*, 72 p.; Dfl. 18,50.

They can be ordered directly at the address below.

Our new catalogue will be sent on request. Books may also be ordered through your bookseller.

Terra Incognita
P.O. Box 3258
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+31-20-6715715

(Advertisement)

New Titles from KITLV Press

GENTLE JANUS, MERCHANT PRINCE

The VOC and the tightrope of diplomacy in the Malay World, 1740-1800
Reinout Vos

Verhandelingen (VKI) 157, xii + 251 pp., ISBN 90 6718 062 9, NLG 45

The Janus face of the Dutch East Indies Company – representing a merchant on one side and a prince on the other – has long puzzled historians. This book, based on Company archives and Malay historical material, offers a reconstruction of the VOC's double role in the complex world of eighteenth-century Malay court politics. It describes the successes and failures of the VOC's political trade system as practised in its tin trade in the Straits of Malacca from 1740 to 1800.

Reinout Vos (1960), a staff member of the Department of History of the University of Utrecht from 1986 to 1990, is at present working at the Netherlands embassy in Cairo.

NEW CHALLENGES IN THE MODERN ECONOMIC HISTORY OF INDONESIA

Proceedings of the First Conference on Indonesia's Modern Economic History

J. Thomas Lindblad (ed.)

vi + 298 pp., ISBN 90 6006126 6, NLG 45

This volume comprises the proceedings of the First Conference on Indonesia's Modern Economic History (1815-1990), held in Jakarta in October 1991. The conference brought together scholars from Indonesia, Australia and the Netherlands. There are 14 papers, grouped into sections on agriculture, non-agriculture, economic policy, mentality and method, and the Outer Islands, covering developments in the 19th and 20th centuries. The editor, J. Th. Lindblad, has provided an introduction on key themes in modern Indonesian economic history.

SUMATRAANS SULTANAAT EN KOLONIALE STAAT

De relatie Djambi-Batavia (1830-1907) en het Nederlandse imperialisme

Elsbeth Locher-Scholten

Verhandelingen (VKI) 161, xii + 368 pp., ISBN 90 6718 068 8, NLG 50

In this book a graphic account is given of the relations between the South Sumatran Sultanate Djambi on the one hand, and the Dutch colonial authorities – the Colonial Office in The Hague, its representatives in Batavia and the officials on the spot – on the other. It reflects all the vicissitudes of Dutch colonial policy, with its clear long-term tendency to expand Dutch authority and curb the Sultan's power, a process that came to an end in 1907.

Elsbeth Locher-Scholten (1944) is a historian affiliated with the University of Utrecht and has published on the Dutch Ethical Policy in Indonesia, colonial ideology and Indonesian women.

Requests for further information and orders may be sent to KITLV Press, P.O. Box 9515, 2300 RA Leiden, The Netherlands, Phone +31 - (0)71 - 272372 / Fax +31 - (0)71 - 272638

CENTRE OF NON-WESTERN STUDIES BECOMES RESEARCH SCHOOL

Research School CNWS: School of Asian, African, and Amerindian Studies

The Research School CNWS: School of Asian, African, and Amerindian Studies of Leiden University was officially inaugurated on September 27, 1993. The new Research School has been formed by the amalgamation of three institutes, namely the Centre of Non-Western Studies, the Research Institute for Descriptive and Comparative Linguistics, and the Centre for the History of European Expansion. The Research School is supported by three faculties at Leiden University: namely the Faculties of the Humanities, Law, and the Social Sciences, as well as the Faculties of the Humanities of the Vrije Universiteit Amsterdam, and of the Catholic University of Nijmegen.

The aim of the new School is to encourage non-Western studies in the Humanities, Law, and the Social Sciences; to strengthen cooperation between the disciplines involved; to intensify the collaboration with the national research institutes and museums in Leiden; and to stimulate internationalization of research and teaching in the various relevant areas and disciplines. Attention is focused on the main areas studied by the constituent departments: Africa; the Middle East; South Asia; Southeast Asia and Oceania; the Far East; Latin America; the Caribbean islands; and Indian North America. Each of these areas is studied from various disciplinary angles, notably archaeology, art history, history, law, linguistics, literature, and the social sciences. Equal attention is paid to contemporary developments and to earlier phases in the development of the various regions and cultures. Theoretical as well as applied research is stimulated.

By Willem Vogelsang



The main event of the last few months has been the official recognition, a letter

dated June 21, 1994, of the CNWS as a Research School by a special committee installed by the Royal Netherlands Academy of Arts and Sciences. This means that the CNWS is now one of the official research centres in the Netherlands, and as such may profit from extra funds to be allocated by the Netherlands Organization for Scientific Research (NWO).

During the last few months, four PhD students attached to the CNWS presented their dissertation. They are: F. Colombijn, 'Patches of Padang: the history of an Indonesian town in the twentieth century and the use of urban space'; M. Hockx, 'A Snowy Morning: eight Chinese poets on the road to modernity'; M.G. Kossmann, 'Grammatical Description of the Fugu Dialect of Berber'; H. Neudecker, 'The Turkish Bible Translation by Yahya B. Ishak, also called Haki (1659)'.

This summer the CNWS has appointed nine new PhD students for a period of four years. Four of them are conducting research in the field of Asian Studies. Their names and research projects are listed below:

J. Eyferth

'Rural Industrialization and Social Change in Southwest China, 1911-1993'. Since the beginning of the economic reform period, rural industries have become one of the fastest growing sectors in the booming Chinese economy.

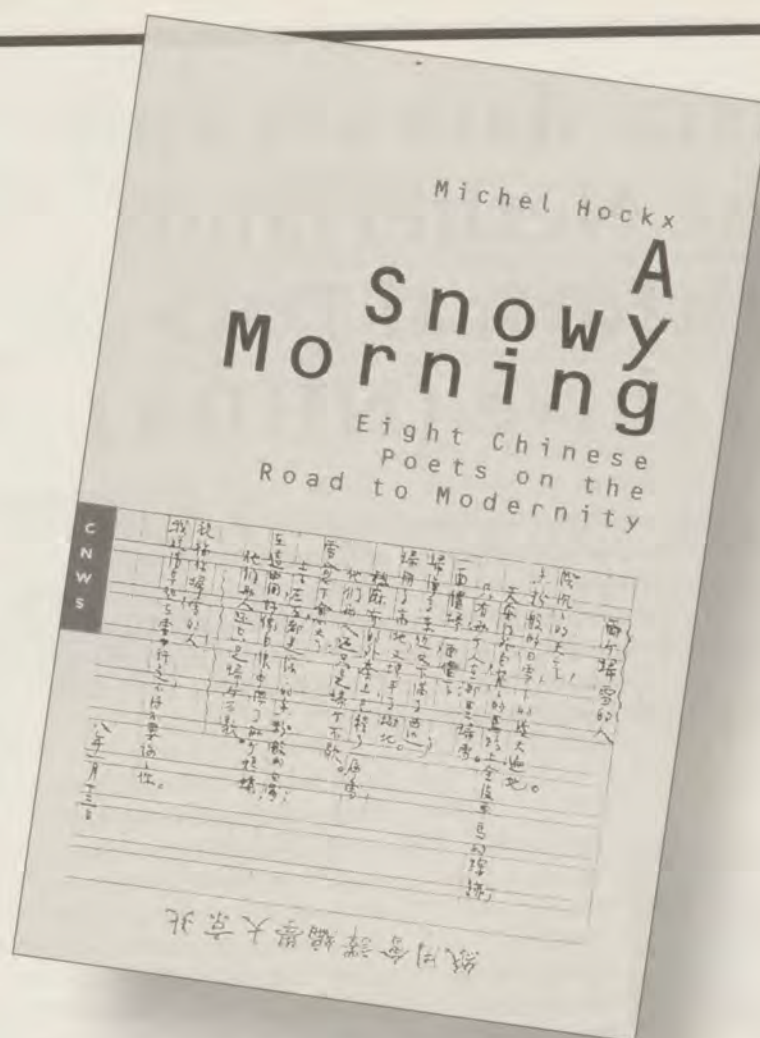
They experienced a more than five-fold increase in output during the 1980s, eclipsing growth rates in agriculture and urban industries. In 1991, the total output value of rural industries surpassed that of agriculture (*Zhongguo tongji nianjian* 1992). The growth of rural industries has been widely perceived as a new phenomenon, the fruit of the economic reforms implemented since 1978. However, present-day rural industries have inherited many features from the collective enterprises of the Maoist years and from the household industries of the Republican period (1911-1949), features which continue to shape them and are in part responsible for their success.

The aim of this research project is to examine how rural industries have changed during the last ninety years, and how these changes have affected the rural population. It is set up as a longitudinal study of one village enterprise and its historical predecessors in the Southwest Chinese province of Sichuan. Depending on local circumstances, the industry to be studied will be either paper production or wood processing, both industries of long standing in Sichuan. The fieldwork period of one year will include work in archives and direct observation (interviews, data collection) in the village.

The research is supervised by Prof. A. Saich and Dr. F. Pieke.

H. Plaisier

'Lepcha Grammar'. The Lepchas are the aboriginal inhabitants of the kingdom of Sikkim, which was annexed by India in 1975. As Sikkim is now part of India, wedged between the kingdoms of Nepal and Bhutan, the Lepchas have become a minority in their own tribal homelands. These people were described in the older British sources as forest-dwelling 'fairy worshippers'. Their idiosyncratic shamanist religion and lifestyle has been a never failing source of fascination to anthropologists. Their puzzling language is unmistakably a member of the Tibeto-Burman language family, but its exact position within the family has always presented a dilemma to comparative linguists. Unlike other tribal languages of the Himalayas, the Lepcha have their own indigenous 'Rong' or Lepcha script. By historical coincidence, the world's



largest collection of old Lepcha manuscripts, containing over 180 Lepcha books, is housed in Leiden. Leiden graduate Heleen Plaisier is currently completing an exhaustive descriptive catalogue of this manuscript collection, and this autumn she will embark on a journey to the jungles of Kalimpong to conduct fieldwork among the Lepchas. It is her objective to write the first comprehensive modern grammar of the Lepcha language.

M.H.T. Sutedja-Liem

'The Dominant Position of the Indonesian Language in the Modern Balinese Literary Tradition'. The genre of the modern novel made its appearance in the Indonesian island of Bali in the early 1930s with books written in Balinese. However, soon afterwards Bahasa Indonesia, the national language of the country, replaced Balinese as the most important vehicle for expressing of 'modernity'; and the use of Balinese for the writing of novels declined. This development, namely the replacement of the vernacular by Bahasa Indonesia for the writing of novels, can be found all over Indonesia. Ms. Sutedja-Liem is studying the Balinese situation concentrating on the question of why modern novelists in Bali prefer to write in Indonesian. In her work she will pay particular attention to four modern writers, namely: Wayan Bhadra, Anak Agung Panji Tisna, Putu Wijaya, and Jelantik Santha.

The research is supervised by Prof. H. M. J. Maier.

M. Winkel

'In Search of Culture and History: Japanese ethnographical studies around 1800'. This study is concerned with a corpus of historical-ethnographical studies published around 1800 by a group of Japanese intellectuals. Their work will be analysed within the context of the Chinese *kaozhenxue* and the Japanese *kokugaku* movements. Particular attention will be paid to the following Japanese scholars: Ota Nanpo (1749-1823); Santō Kyōden (1761-1816); Takizawa Bakin (1767-1848); Morishima Chūryō (1754-1808); and Oyamada Tomokiyo (1783-1845). The work of these intellectuals is characterized by their insistence on the collection of facts and their attempts to remain objective. Besides Japanese sources, they also made use of Chinese and Dutch scientific publications.

The research is supervised by Prof. W. J. Boot.

Three other candidates have been awarded a one-year appointment in order to complete their theses. These are: Mr. Cheng Shao-gang, 'The Chinese Historiography of Formosa in the Dutch Period, 1624-1662'; Mr. Mikihiro Moriyama, 'The Invention of Sundanese Writing: the formation of print literacy in nineteenth century West Java'; and Mr. G. Negash, 'Oral and Written Literatures in Tigrinya: a history'.

For further information, please contact:

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RECENT CNWS PUBLICATIONS

- 18 Hockx, Michel, *A Snowy Morning. Eight Chinese Poets on the Road to Modernity*. 282 pp., plus bibl. and index. Leiden 1994. ISBN 90-73782-21-X. Price: Dfl. 35.
- 19 Colombijn, Freek, *Patches of Padang. The history of an Indonesian town in the twentieth century and the use of urban space*. 428 pp., index, bibl. Leiden 1994. ISBN 90-73782-23-6. Price: Dfl. 45.
- 20 Idema, W.L., *Begeerde Draken: De In Alle Toonaarden van Liu Zhiyuan*. Ingeleid, vertaald en van aantekeningen voorzien door W. L. Idema. ca. 160 pp. Leiden 1994. ISBN 90-73782-26-0. Price: Dfl. 35.
- 21 Jongeling, K., *North-African Names from Latin Sources*. ca. 220 pp. Leiden 1994. ISBN 90-73782-25-2. Price: Dfl. 40.
- 22 Oosten, Jarich (ed.), *Texts and Tales. Studies in Oral Tradition*. ca. 200 pp. Leiden 1994. ISBN 90-73782-27-9. Price: Dfl. 35.
- 23 Bremen, Jan van, Vesna Godina and Jos Platenkamp (eds.), *Horizons of Understanding. An Anthology of Theoretical Anthropology in Europe*. ca. 350 pp. Leiden 1994. ISBN 90-73782-28-7. Price: Fl. 45.
- 24 Hintzen, Geor, *Protest Your Loyalty. An Analysis of the Rights of Assembly, Procession, and Demonstration in the People's Republic of China*. ca. 250 pp. Leiden 1994. Price: Dfl. 35.
- 25 Boot, W.J. (ed.), *Literatuur en Tweekaligheid*. ca. 220 pp. Leiden 1994. ISBN 90-73782-29-5. Price: Dfl. 35.
- 26 Driem, Sjors Lodewijk van, *Een eerste grammaticale verkenning van het Bumthang, een taal van Midden-Bhutan, met een overzicht van de talen en volkeren van Bhutan*. Leiden 1994. ISBN 90-73782-30-9. Price: Dfl. 35.

Asia-data set and the Netherlands Historical Data Archive (NHDA)

During the seventies, the Department of the History of European Expansion at the University of Leiden carried out an extensive research project regarding voyages to and from Asia in the VOC period. Virtually all voyages, circa 8000, between the Dutch Republic and Asia between 1595 and 1795 have been recorded in computer files. In 1979 the data were published in the series 'Rijks Geschiedkundige Publicatiën'.

By P.K. Doorn



In 1988 it was decided that the data should be made available to all interested researchers in electronic form. The datasets were deposited at the NHDA. The VOC dataset is now accessible at the (worldwide) Internet by Gopher. The NHDA can be reached by choosing the Expertise centres in the main Gopher menu of the Netherlands, next choosing *Netherlands Historical Data Archive*. To find the VOC-dataset choose *NHDA-datasets* and then *Dutch Asiatic Shipping-D0001*. Other datasets on expansion history are *Anglo-African Trade 1699-1808*, *Demography of Batavia 1689-1789*, *Netherlands Indies trade 1870-1940* and *South China Sea trade 1681-1792*.

The Netherlands Historical Data Archive (NHDA) is a national expertise centre for the use of com-

puters in history. The aim of the NHDA is to preserve and disseminate computer data containing historical source material and to support projects in the historical discipline in which computers are used. An increasing number of source collections are being converted into machine-readable form. The NHDA documents and catalogues these data sets. The NHDA also registers information on large data-entry projects and functions as an intermediary between users and suppliers of historical data.

For an accurate and complete description of data sets, the NHDA developed the Historical Data Description Scheme (HDDS). This scheme pays special attention to the documentation of sources and contains other features that are specific to historical data sets. There is also available a Do-It-Yourself Data Documentation Program 'DOCIT!', intended for everyone who is constructing a historical data set and who wishes to document it.

Other NHDA services

Besides data documentation and data-archiving, the NHDA also supports several projects which study the application of modern information technology in the historical discipline and makes new developments known to the public. One of the areas of interest to the NHDA is the conversion of historical documents into machine readable form, especially printed materials that are difficult to process with standard software. The Scan/Optical Character Recognition Laboratory of the NHDA has built up a considerable expertise and possesses advanced equipment for scanning and Optical Character Recognition, which is available for researchers.

Furthermore, the NHDA organizes post-doctoral courses on historical information science, and is concerned with the transnational post-graduate - programme 'Data Bank of Urban and Regional History (DABURH)'

The NHDA keeps a library with documentation materials, like books and reports on historical information science, and information on CD-ROMs and On-line data banks. One special multimedia-project is the 'Voorcompagnieën', which is made by one of the DABURH students. The 'Voorcompagnieën' contains voyages to Asia between 1595 and 1602. ◀

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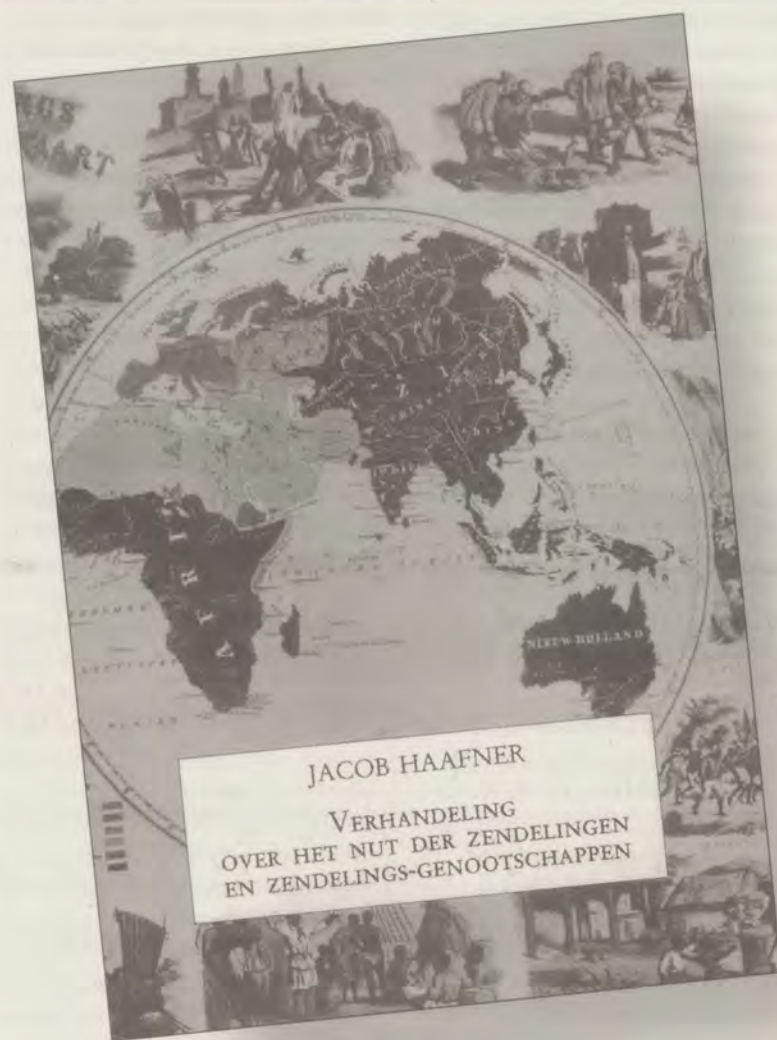
Indonesia from a bird's-eye view

Recently the KITLV (Royal Institute of Linguistics and Anthropology) in Leiden acquired the archive of the Marine Luchtvaartdienst (Naval Air Force) covering the period 1945-1950. The KITLV hopes to find sponsors to make the archive accessible to researchers. It consists of 400 rolls of film, containing in all 15.000 negatives, mainly depicting the area east of Semarang.

Photo: The Juliana dockyard in the harbour of Soerabaja on January 27, 1948.

Le dieu de ces tyrans Haafner Society Founded

To commemorate the 240th anniversary of the birth of the travel writer Jacob Haafner (1754 - 1809), a meeting was held in Amsterdam, on March 13, 1994, to found the Haafner Society. The main goal the Society has set itself is to re-publish the complete works of Jacob Haafner and stimulate the study of the historical, literary, linguistic, anthropological, and philosophical aspects of his work. He was one of the first and foremost critics of the colonial condition. His essay on the 'usefulness' of the Christian missions was recently republished in a paperback edition. In this he takes a stand against missionary support of colonial exploitation. The motto of his book, borrowed from Voltaire, 'Il est difficile de servir un dieu qu'on ne connaît pas, plus difficile encore d'aimer le dieu de ces tyrans', leaves no shadow of doubt about his point of view.



By Jaap de Moor



In a lively and entertaining meeting, speeches on various aspects of Haafner's work were delivered. Agnes Vercammen opened the gathering with the performance of an ancient Indian dance. Hanneke van den Muyzenberg commented on aspects of the colloquial Tamil in the works of Haafner. Marianne Perdaen chose to highlight the Indian medical tradition of herbs as described by Haafner. She also quoted Haafner as one of the precursors of vegetarianism in Europe. The poet and linguist Emma Crebolder recited a poem based on Haafner's South African experience. She commented on the unwritten language of the Khoi using beads as a means of communication, which Haafner failed to comprehend during his stay in Cape Town. Ad van Schaik, a modern travel writer, con-

tributed a slide presentation on Fort Sadraspatnam (near Madras), where Haafner spent some enthralling years in a multi-cultural and multi-ethnic environment. Dr J. Bel gave a penetrating analysis of the history of the reception of Haafner's work in the Netherlands. The philosopher Professor J. de Mul gave three reasons for not becoming a member of the Haafner Society. He left the audience flabbergasted, but became a member nevertheless. Finally, the provisional president of the Society, Paul van der Velde, told the audience that membership would be restricted to those who have contributed substantially to the progress of Haafner Studies or who have distinguished themselves by a truly Haafnerian way of life. 'The Society will keep a very low profile', he said. ◀

For further information, please contact:

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International guide to Anthropological Resources

The Library-Anthropology Resource Group (LARG) is currently compiling an important new reference work, the *International Guide to Anthropological Resources*. This work will present current and authoritative information on non-artifact anthropological (and related) resources in selected libraries, archives, museums, and other repositories. Approximately 250 selected resources and collections in North America, Europe, the Middle East, Africa, Asia, the Pacific, and Latin America will be described in this one-volume work.

By Lee S. Dutton



Each entry will be authored by a scholar or specialist who is well acquainted with the resource or collection which he/she describes. An entry form may be requested at the address below. Each entry will include: concise directory information on the resource (**Part A** on the entry form), and an informative signed description, about two to four pages in length, which profiles the resource and places it in historical context (**Part B** on the entry form).

In preparing your contribution, please give major attention to resources such as manuscripts, archives, and/or printed materials in the library, archive, museum, or collection which you have offered to describe. Visual and audio doc-

umentation (including photographs, slides, films, audiotapes and recording) of anthropological (or related) significance may also be described.

For this compilation, the field of anthropology is defined broadly, encompassing social and cultural anthropology, ethnography, physical anthropology, linguistics, archaeology and folklore.

In **Part B** (the narrative, which is suggested to be **two to four** pages in length, when double-spaced) please describe the provenance, historical background, organization (briefly) and the scholarly significance to anthropology of the (non-artifact) collection or resource. The narrative should be written in an informative and readable style. The roles of key personalities (such as collectors, scholars, donors, librarians, or explorers) involved in forming the collection should be carefully detailed. Also give adequate attention

to the institutional history and background of the collection or resource. You are encouraged, when appropriate, to consult qualified informants such as retired scholars or surviving collectors to obtain added historical perspective or detail. Please acknowledge the assistance of any such informant(s) in a brief note at the end of **Part B**.

If several anthropology-related (non-artifact) collections are housed at the institution you are describing, please describe them in one entry, while noting, as appropriate, the respective collection names, telephone numbers, addresses, etc. Alternatively, these resources may on some instances be profiled as separate entries. Entries may be authored by more than one contributor whenever appropriate.

Part B narrative lengths may vary, depending on the nature of the resource, but should generally not be more than four double-spaced pages in length.

The deadline for submission of contributions is **December 1, 1994** ◀

Entry forms can be requested from the general editor at the following address:

Lee S. Dutton
Librarian
Hart Southeast Asia Collection
Founders Memorial Library
Northern Illinois University
DeKalb, IL 60115, USA
Fax: 815-753 2003

CNWS SEMINAR
16-17 MAY, 1994
LEIDEN, THE NETHERLANDS

Of Tools and Texts

This year's seminar organized by the research cluster 'Intercultural Study of Literature and Society' was devoted to the theme: **Of Tools and Texts**. One major preoccupation was the question of boundaries and interactions between oral and literary texts.

By Sabine Luning



Prof. M. Schipperde Leeuw (Leiden) warned against Eurocentrism by taking writing

and Homer as modes of measurement. Prof. K. Schipper (Leiden) demonstrated how oral and written rites in Chinese village festivals engage in complementary relations which should be analysed using a structural approach. The complexity of this relationship was also explicit in the contributions on poetry-reading by W. Derks (Leiden) and on praise poetry performance by Dr L. Gunner (SOAS, London). These both provided some interesting and dynamic cases of the relationships between text and oral performance, as well as between authors, audience, and interpretive communities. Dr P. Nkashama (Limoges) underlined this complexity by performing – as it were – his paper on the poetics of African orality.

The other contributors dealt with oral texts. Drs B. van der Goes (Leiden) illustrated the delicate problems of questions and answers in fieldwork. Dr M. Therrien (INALCO, Paris) and Dr J.G. Oosten (Leiden) talked about the Inuit. Dr Therrien analysed the relations between words and actions, while Dr Oosten concentrated on relations between myths and scientific explanation. Both of them assume that the essence of a phenomenon can be captured the reference to its origin.

The author dealt with origin myths of specific kin groups among the Moose of Maane. These oral traditions emphasize that social identities evolve by relating to others, which is all the more reason to study these texts in structural relation to one another.

The seminar was a rewarding and fruitful experience. The diversity of disciplines, regional interests, choices of subjects, and perspectives of the participants proved an asset rather than an obstacle to communication: the magic of words. ◀

22-27 AUGUST, 1994
LEIDEN, THE NETHERLANDS

7th International Conference on Austronesian Linguistics: News from the Frontline

The Seventh International Conference on Austronesian Linguistics, 7-ICAL for short, was a great success. The organizers (the Department of Languages and Cultures of Southeast Asia and Oceania of Leiden University and the International Institute for Asian Studies in Leiden) wisely decided to hold the conference in Noordwijkerhout. The seclusion in the out-of-the-way conference centre made it impossible for the participants not to meet each other constantly – notwithstanding their great numbers.

By Jan E. Voskuil



Over a hundred papers were presented in three parallel sessions during four days.

The topics included spectral properties of vowels in Malay, metre in Buginese verse, reference tracking in Tsou, the Aktionsarten of the Indonesian verb in comparison to Russian, coherence in Acehnese discourse – not to mention the grammar of hitherto virtually unknown languages (Tukang Besi, Leti, Kambera, Siraya, to mention just a few), the genesis of contact languages, and ways to prevent language extinction. It is impossible to do justice to the enormous variety of topics, pertaining to a wide variety of disciplines.



Timur

For some speakers, the short time (20 minutes) scheduled for presentation was a problem but most were able to give a general impression of their research. This was precisely what made the conference so interesting: to step outside the limits of one's favourite specialization, and to get an idea of developments in other areas. It is not possible to do this objectively, but let me briefly mention a few I personally found most impressive. Pawley presented maps of excavations, on which the archi-

tectural structures, clearly visible, were labelled with the names by which the builders must have referred to them more than 3000 years ago – fascinating. Ross used insights into the climates of the Pacific rim, combined with comparative data on word meanings of meteorological terms, for deducing clues on how the Austronesians conquered the Pacific. It has long been known that a word like *timur* means 'east' in some languages, but 'south' in others. Such data have been used from the 19th century onwards in constructing homeland-theories. However, I have never seen such a detailed treatment – in combination with such specific questions.

The Philippine focus-system

Although a large number of papers gravitated towards historical linguistics, there was also a fair number of papers on theoretical issues in phonetics, phonology, morphology, and syntax. One of the most hotly debated issues concerns the nature of the Philippine focus-system. Is it fundamentally different from the Malay-type active-passive systems, or not? Bloomfield gave an affirmative answer, while the alternative view



Dr Otto Dahl (l) and Dr Robert Blust (r).

has been gaining some support since the publication of work by Starosta and others in the eighties. Ultimately, the question concerns the relation between semantic properties of verbs (or predicates) in human cognition, and their syntactic properties. If Austronesian linguistics is going to make contributions to general linguistics of the same order of magnitude as it used to in the 19th century, it is likely to be in connection with such general, but no less fascinating questions.

Walls Crumbling

Bloomfield warned against 'the odium theologicum and the postulation of "schools"' (in his 1946 article in *Language* 22.1-3), but Austronesian linguistics has traditionally not paid much heed to it. Perhaps it is wishful thinking on the part of the present author, but a

new wind seems to be blowing. Instead of dismissing each other's arguments on petty methodological grounds, adherents of widely varying beliefs could be spotted in the midst of empirical dialogue. Also the massive wall separating historical and theoretical linguistics – a typical artefact of the 20th century – seems to be crumbling down. Imagine if biologists were to think in such schemata! Well, actually, they did so for a long time. But as palaeontologist S.J. Gould writes, 'All good scientists must use and appreciate both styles since large and adequate theories usually need to forage for insights in both physics and history' (*Bully for Brontosaurus*, Penguin Books, 1992, p. 497). Unless I am thoroughly mistaken, a similar insight is gradually taking hold of our field also. I am looking forward to the next ICAL in Taiwan. ◀

22-24 MAY, 1995
WAGENINGEN, THE NETHERLANDS

Agrarian Questions: The Politics of Farming anno 1995



The congress wants to discuss political and theoretical questions regarding the changing position and organisation of agricultural production. What are the major processes affecting agriculture towards the end of the twentieth century?

Agriculture and the quality of rural life are characterized by uneven development all over the world. Among the various forms of agriculture, one extreme is low output farming combined with poverty, unemployment, marginalisation and the degradation of natural resources; while the other extreme is highly productive farming associated with environmental pollution, farmers pushed out of agriculture and budgetary and trade problems caused by overproduction. An important trend is that the location of strategic decision making continues to shift from nominally independent family farmers to agro-industrial corporations that organise the chains that link agricultural production through processing and distribution to consumption. The sources and effects of these processes are not socially neutral, nor amenable to solution by ostensibly technical policy measures. They are shaped (i) by social and spatial differences: unequal division of resources, labour and income, structured by class, gender, ethnicity and region, (ii) by variations in availability, access and use of technology, and (iii) by an increasing global patterning of production and consumption.

These developments, even so briefly and incompletely sketched, suggest that agriculture is an arena

of pervasive struggles over livelihoods and profits, over power and policy, over technical change and its social and environmental consequences. Do transformations of technology and production methods, of the social organisation of farming, of patterns of investment, trade and consumption, amount to a crisis of agriculture, as some maintain? If so, whose crisis is it? Is the current 'crisis' a manifestation of new forces and conditions? An outcome of long established dynamics? Or a combination of both? What can be done about the contradictions of contemporary agriculture? By whom, in whose interests, and how?

The congress addresses these questions; it aims to clarify current agrarian struggles and the social processes generating them, how we understand these processes, and how we might act on them. In short, the congress raises 'agrarian questions'.

The congress has the following subthemes:

- 1 The social and technological regulation of agricultural production, addressing questions about the regulation of farming to various mechanisms of the state, (inter)national markets and agro-industrial technology.
- 2 Power and the agricultural labour process, concentrating on changes in the agricultural labour process, their causes and their impact on class, gender and generational relations within farming production units.
- 3 Agrarian transformation and environmental degradation. Sustainability has become a major issue on the political agenda of agrarian change, but the question how to combine issues of sustainability and environment with issues of poverty, livelihoods and relations of production remains.

4 Patterns of consumption and agrarian developments, investigating the contradictory trends of global food production, distribution and consumption.

Target group

The congress brings together social and technical scientists with an interest in the agricultural labour process and agrarian change, and activists and policymakers from various backgrounds, working in different (non-)governmental organisations with an interest in theoretical and political questions.

Programme

Monday May 22:

Agrarian questions: old and new
Keynote addresses: Terry Byres, School of Oriental and African Studies, London; Job Douwe van der Ploeg, Wageningen Agricultural University; Bina Agarwal, Institute of Economic Growth, Delhi

Tuesday May 23:

The politics of agricultural technology
Keynote addresses: Jack Kloppenburg, University of Wisconsin-Madison; Victor Toledo, Centro de Ecología, Mexico; Susanna Hecht, University of California, Los Angeles

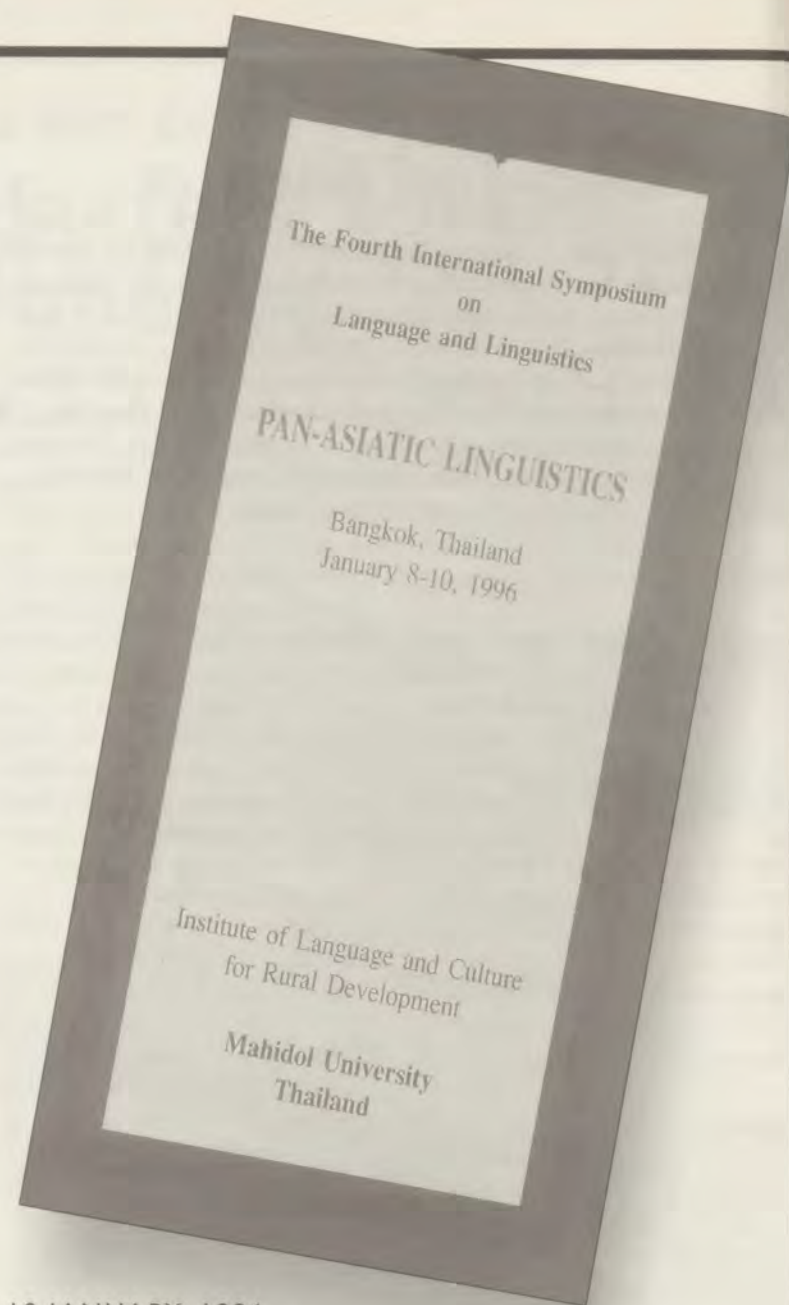
Wednesday 24:

Strategy and struggle
Keynote addresses: James Scott, Yale University, New Haven; Mahmood Mamani, Centre for Basic Research, Kampala; Jan Breman, Centre for Asian Studies, Amsterdam/ISS, the Hague

Practical information

The congress will be held at the Wageningen International Conference Centre. The number of participants will be limited to 225. The registration fee is Dfl. 400,-. For students and PhD researchers a reduction of the fee is possible. For a limited number of participants from Asia, Latin America, Africa and Eastern Europe grants are available to cover the expenses of travel, boarding and lodging and congress fee. The congress language is English. The closing date for submission of abstracts was July 15, 1994, but registration for the congress is still possible, till December 31, 1994. ◀

For further information, please contact:
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8-10 JANUARY, 1996
BANGKOK, THAILAND

The Fourth International Symposium on Language and Linguistics: Pan-Asiatic Linguistics



The International Symposium on Language and Linguistics is organized once every four years in Thailand. The last symposium hosted by Chulalongkorn University, Bangkok 1992 had as its theme 'Pan-Asiatic Linguistics'. For the upcoming fourth symposium which will be hosted by the Institute of Language and Culture for Rural Development, Mahidol University, January 8-10, 1996, we plan to continue the theme of 'Pan-Asiatic Linguistics'.

The symposium will bring together scholars interested in linguistic studies from Japan to the Middle East, and from Siberia to Indonesia; all are welcome.

Suggested Areas and Topics

We invite papers on all aspects of language description, both theoretical and applied as follows:

- Language Comparison: Historical and Comparative Studies; Language Contact and Language Change; Typology and Universals of Languages; Dialectology

- Language description: Phonetics/Phonology; Morphology; Syntax/Semantics; Discourse Analysis
 - Language and related sciences: Computational Linguistics; Pragmatics; Sociolinguistics; Psycholinguistics; Neurolinguistics; Ethnolinguistics
- The symposium will be held at the Central Plaza Hotel, Bangkok

Deadlines

- August 31, 1994: Submission of preliminary registration form
 - January 31, 1995: Submission of abstract (English)
 - August 31, 1995: Submission of paper
- Papers submitted after this deadline will not be included in the proceedings. ◀

For further information, please contact:
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Second circular | and call for papers

AGRARIAN QUESTIONS
The politics of farming anno 1995
PROVISIONAL PROGRAMME

International Congress

to be held in

Wageningen, the Netherlands

May 22-24, 1995

'Creative Laboratory'

The French Institute of Pondichery

The French Institute of Pondichery (FIP) was created in 1955 under the conditions of the Treaty of Cession of French Possessions in India. In accordance with the wishes of the then Prime Minister Jawaharlal Nehru that Pondichery should remain a window open to French culture, the objective of the FIP is to maintain a French scientific centre with the collaboration of Indian scholars. The permanent staff (Director: F. Houllier) includes highly trained Indian and French scientists and learned Pandits. Other research scholars of various nationalities spend brief periods at the Institute making a contribution to the programmes and carrying out their own research, in which they can avail themselves of the invaluable facilities provided by the exceptionally rich library and other reference collections. Junior research scholars, both Indian and French, regularly participate in specialized training programmes or are engaged in preparing their doctoral theses.

By Jackie Assayag



In addition to the FIP programmes, we would also like to draw attention to research carried out in conjunction with the

École Française d'Extrême-Orient (EFEO) – for example, a multidisciplinary project on the temple town of Tiruvannamalai (Tamil Nadu) – and scholars in Pondichery, as well as other scientists connected with the Institute [see: IJAS 2, p.9].

Administratively and financially the FIP is dependent on the French Government, but has developed an intensive network of scientific co-operation with prestigious institutions, departments and universities in India, as well as specialized laboratories in France: EFEO; ENGREF; CNRS; CEIAS; and in other parts of the world. It also enjoys long standing collaborations with various international organizations such as UNESCO and FAO. Today, the FIP has a staff of about 63 permanent and 30 temporary members, both Indian and French. The FIP has three departments covering Indology, Ecology, and Social Sciences.

The Indology Department

The Department headed by F. Grimal, is multidisciplinary but concentrates on sources in Indian languages. Chronologically, the oldest programme is a detailed study – critical editions and translations – of the Saiva Agama texts, both the canonical as well as those dealing with rituals. In the field of literature proper, the Institute projects embrace Sanskrit and Tamil, placing an emphasis on both the literary and technical aspects of the works. Hence, literary scholars associated with the FIP are working in the field of poetics and dramaturgy, studying the great Ramatic dramas, and conceiving new tools for the exploration of this subject. Other projects include

studies in modern literature and folklore in Tamil, Kanada, and Marathi.

In the field of technical linguistic literature, the Institute has also made some commendable contributions to the study of Sanskrit and Tamil grammar. One of the most significant publications emerging from these endeavours is an eleven-volume edition of commentaries on Patanjali's *Mahabhasya*. A related project is a dictionary of Pāṇinian examples and terminology.



Logo of FIP

Other important studies have been made in general linguistics and lexicography (Tamil and Marathi). The Indology Department has a history project, with an emphasis on epigraphy (Sanskrit and Tamil). The photographic archives have nearly 150,000 prints of temple architecture and iconography. The Indology library contains 59,000 volumes, 202 periodicals, and nearly 17,000 palm-leaf manuscripts. A descriptive catalogue of the manuscripts preserved in the collection of the Indology Department is being published.

The Department of Ecology

The Department, headed by G. Bourgeon, concentrates on the study and inventorization of natural resources, as well as on the ecology of vegetation types. Working on the scale of India and of South Asia as a complete unit, FIP researchers have established a large synthesis of bioclimates and the typology and ecology of vegetation types. These broader studies have been followed by detailed re-

gional research focusing on the region of the South Indian hills and the rainforests of the Western Ghats. Another of the Department's main activities is vegetation mapping. Working in collaboration with the Indian Council of Agricultural Research and the various State Forest Departments, FIP ecologists have carried out an initial research programme as part of the national scheme for mapping vegetation on the scale of 1 : 1,000,000. The more densely forested regions of South India have also been mapped in greater detail on the scale of 1 : 250,000.

Recently Institute research on vegetation types has veered towards the dynamics of ecosystems. The aim of these studies is to produce a model of the ecological functioning of dense forests, so as to facilitate their sustainable management by the forest departments. Considerable importance is also attached to soil studies. Research at the pedological laboratory centres on the formation of forest humus, the typology of soils, and the detailed study of certain soil types, particularly the red soils of the Mysore Plateau. The results have been published in the form of a map of the various types of soils in Western Karnataka.

The maps which the Institute has produced have been extremely useful, especially when dealing with urgent problems concerning the protection of the environment. One of the ongoing programmes is the determination of the distribution of the native species found in the rainforests of the Western Ghats, in order to identify these areas in need of protection and to prevent the disappearance of rare species. The palynology laboratory has a collection of reference slides and other items which constitutes an exceptional resource base. Research in this area is oriented chiefly towards the reconstruction of the evolution of the forest cover in India. Another important area of study is aeropalynology, or the determination of the quality of pollen grains in the air, and the compilation of a pollen calendar, which will help combat allergies.

The herbarium has more than 30,000 specimens, representing 3800 species, and is particularly rich in the plants of certain regions, for instance mangrove swamps, evergreen forests, South Indian hills, and of certain botanical species, like palms. The palynology section contains one of the richest collections of tropical pollen grains, consisting of some 10,000 items. The ecology library contains 13,040 volumes and has 130 current subscriptions.



Headquarters of FIP, Pondichery

The Department of Social Sciences

The Department headed by J. Assayag, is only 6 years old, yet it has already established itself in four principal areas of activity: research; documentation; diffusion of knowledge and training scholars. One research programme is concentrated on the Kaveri Basin. It analyses its economic development, both agricultural and industrial, as this region is often affected by adverse climatic conditions. Another programme focuses on the dynamics and rationale of rural migrations, the aim being not merely to find out who has migrated, but also to study the overall dynamics of the rural system to try to discover an alternative to permanent migration. A third programme concerns the study of urban configurations and the commercial network in the town of Tituchengodu, Tamil Nadu. A fourth programme, using automatic mapping, consists of a geographical analysis of India focusing on the most dynamic economic



sectors. Yet another is the study of the historical transformations of ecology and society in the Himalayas.

The departments of the Social Sciences and Ecology are both presently engaged in an interdisciplinary study of the relationship between ecological changes and human society in the Western Ghats. The objective is to ascertain how Indian society has traditionally managed its relationships with

the environment and to uncover the historical processes which have led to the current situation, so as to determine the social repercussions of ecological changes.

The Social Sciences library also has more than 9,815 volumes, 170 journals, and 70 subscriptions.

International network

The international network is especially well developed in India and France, but is equally strong in the United States, Europe, and Southeast Asia. The FIP has helped foreign institutions acquire a more detailed knowledge of Indian civilisation and of the tropical environment. One very important activity is the training of research scholars. During their time at the Institute, trainees learn new methodologies and are taught to look at issues from different points of view. They are able to establish links with laboratories and researchers in France, Europe, the Americas, and Asia. This interaction between various countries makes the Institute an ideal arena for a free exchange of ideas. The rich collection of valuable books, photographs, and botanical specimens attracts renowned and established scholars, who come here to work for varying lengths of time. By playing host to more than 150 visiting scholars every year, the FIP continues and strengthens the tradition of research and the dissemination of knowledge, forging stronger links in Indo-French co-operation. ◀

For more information:

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MYSORE, INDIA

Centre for Advanced Research of Indigenous Knowledge Systems

A new initiative takes shape

On 8 December 1993 a group of scholars of various academic backgrounds, but all concerned about serious scholarly activities, established the Foundation for the Promotion of Indigenous Knowledge Based Development (IKDF) at Mysore, India. They sought to promote advanced research in a variety of academic disciplines that have in common the search for indigenous knowledge systems, and to make this knowledge available for sustainable development. They felt a common need to conceive alternative approaches to development that would at once make the agents of indigenous knowledge creative in the evolving society and enhance scientific understanding of contemporary social, economic and cultural phenomena in both their structural and processal aspects. To this end the scientists agreed to set up the Centre for Advanced Research of Indigenous Knowledge Systems (CARIKS) at Mysore. The Foundation, which is registered under the Karnataka Trust Act, will extend all possible co-operation to the Centre.

By Jan Brouwer



The Centre functions as a national centre devoted to scientific research. It will conduct and promote research programmes in chosen frontier and interdisciplinary areas of the humanities and history, and organize seminars, workshops and symposia on these areas.

The Centre is located in a pleasant residential locality of Mysore city close to major libraries for Anthropology, Archaeology, Indian Languages and the State Archives. It is also within easy distance from the University of Mysore. It has a reference library, documentation facilities and a reading room. It will also develop certain facilities of its own for database information of Indigenous Knowledge and

Sustainable Development and such requirements for desk and fieldwork as are essential. The facilities of the Centre would be available for use by both Indian and foreign scholars.

The Centre is headed by a Director who is assisted by an Administrator and one secretarial staff. The Directorate of the Centre is accountable to the Foundation.

Objectives

The main objectives of the Centre are:

- To promote and carry out research in selected areas of science related to Indigenous Knowledge Systems;
- To establish a resource centre for documentation, database information, research, development and training on the subject of Indigenous Knowledge;
- To gather data and facilitate the documentation of Indigenous Knowledge in the fields of rural industries, technologies, man-

agement, education, health, and agriculture;

- To develop a system of storing and retrieving records of Indigenous Knowledge Systems;
- To arrange and organise seminars and workshops for development and dissemination of Indigenous Knowledge;
- To provide administrative, managerial and organisational support and services to visiting scholars and affiliated research projects at the Centre;
- To publish monographs and reports on frontier and interdisciplinary areas of sciences related to Indigenous Knowledge Systems.

Progress to Date

The Centre started functioning late in 1993. Among its early activities are research projects on the 'Development needs of rural manufacturers'; the 'World-view of the Indian smiths' and 'Indigenous accounting systems'. Discussions on a few important scientific topics have already been held with considerable success. A seminar on *Indigenous Knowledge and Sustainable Development* is on the anvil. The publication programme of the Centre will start with the *Series Occasional Papers* (April 1994) and the *Series S.P. Tewari Memorial Lectures* (December 1994).

Serious efforts are being made to expand the infrastructural facilities and to initiate research activities. There is much to look forward to in the years to come. Mid 1994 the Centre will move to a specially designed building in the same locality.

Research

The Centre will conduct and promote research activities in certain important frontiers and interdisciplinary areas of the humanities and history. Typical of the research areas of interest to the Centre at present are:

- World-view, Life-style and Development;
- Indigenous Technologies;
- Indigenous Institutions and forms of Management on local levels;
- Interface of Macro-economic possibilities and Micro level peculiarities;
- Research Methodology for Indigenous Knowledge Systems;
- Epigraphy as a source of Indigenous Knowledge;
- Trade Lexicons and Indigenous concepts in Modern Indian Languages in relation to Development.

Two of the areas that have been taken up are 'Rural Artisans Response to Macro-structural Possibilities in Karnataka' and 'The State and Local revenue Administration in South Indian History'. Research on Indigenous Knowledge and Gender and on Indigenous Botanical Classifications and Health Care is being initiated. Adequate computing facilities are also being developed.

The Centre has in-house expertise in the fields of anthropology, archaeology, administration and management; social and economic history, linguistics; and biochemistry and food technology.

Services

Individual scholars as well as Institutions can apply for project affiliation to the Centre through the IKDF. Services rendered to affiliated projects are:

- secretarial (communications, multiplication, pc);
- recruitment (project staff and personnel);
- administrative (research permissions, visa);

- logistical (fieldwork, accommodation);
- scientific (expertise, exchange);
- documentary (library and records).

Institutional Matters

The Centre is financed with a modest grant from the IKDF. Affiliated projects will be charged a percentage of the projects budget for the services rendered. The decision-making on in-house projects and project affiliation rests with the IKDF Board of Trustees.

Board of Trustees

The Centre as an activity of the IKDF has the Board of Trustees as its academic body. It meets four times a year. The composition is: Dr B. L. Amla: *President* (Former Director of the Central Food Technology Research Institute); Dr R. Indira: *Vice-President* (Reader in Sociology at the University of Mysore); Dr J. Brouwer: *Member-Secretary* (Director Indo-Dutch Programme on Alternatives in Development); Dr D.P. Pattanayak: *Member* (former Director of the Central Institute of Indian Languages); Dr N. Hatti: *Member* (Professor of Economic History at the University of Lund, Sweden); Mrs S.L. Meenu: *member* (Extension Officer Training and Development).

During the year 1994 an international Advisory Board will be formed with scholars from India and abroad. ◀

For more information:

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Recent Developments

The Kern Institute

The Kern Institute, housing the Department of South and Central Asian Studies, commemorates the name of Hendrik Kern, the famous founder of Indology in the Netherlands. Kern's pupils swarmed out over the country and occupied the private and ordinary chairs of Sanskrit at Utrecht, Amsterdam, and Groningen Universities. Ultimately, Indology returned to its base at Leiden University after the abolition of the departments at Amsterdam and Groningen Universities. The final concentration took place in 1992, when the departments of Leiden and Utrecht were merged.

By H.W. Bodewitz



As a result of this latest merger four Indologists moved from Utrecht to Leiden. In the meantime the chair of Sanskrit, formerly occupied by Michael Witzel (now at Harvard University), had fallen vacant, and the chair of South and Southeast Asian Art

and Archaeology (once occupied by Galestin and later by De Casparis) had been abolished. Some years ago Prof. Heesterman retired from his chair of Modern Indian Studies. He at least had a successor, Prof. D. Kolff, a specialist in modern Indian history. As a result of all these developments the present situation of the Kern Institute has become rather obscure to outsiders. Below is a brief summary of the present situation which may shed some light on the matter.

The present situation

In the field of Sanskrit and allied studies the department has a chair (Prof. Bodewitz, formerly Utrecht University) and a lecturer (Dr. Tiekens, who studied at Leiden University, got his doctorate from Utrecht University, and was appointed successor to Dr. van Daalen who died one year after his move from Utrecht to Leiden).

Buddhology was one of the specializations of Prof. Kern himself. The chair of Buddhism and Indian Philosophy (formerly occupied by De Jong and Seyffort Ruegg) still has a tenant, Prof. Vetter.

The chair of Modern Indian Studies (Prof. Kolff) has been already referred to. In this section, Dr. Gommans holds a lectureship in modern Indian history and Dr. Damsteegt (who had taught Hindi at the universities of Utrecht and Aarhus) returned from Denmark and, with Dr. Schokker and Dr. Gautam, gives the Hindi courses. Dr. Schokker will retire at the end of this year. Dravidian studies still form the domain of Dr. (Govindankutty) Menon.

The deplorable situation of the specialism of South Asian art has been relieved by the transfer of Dr. van Kooy from Utrecht to Leiden University. A private chair in this field of research is being negotiated. The final decision will be taken at the end of this year.

Apart from a splendid Indological library, the department has had a Documentation Centre for some years. Recently Mrs. Netty Bonou-vrié became the head of this centre. Mrs. 't Hart is still running the library (assisted by Mrs. Oort and Dr. Raven).

Several scholars have secured a temporary appointment. They include Dr. van Bijlert (teaching Modern Indian History), Dr. Heilijgers (supervising the merger of the Utrecht and Leiden libraries and carrying out a research project on Tantrism), Dr. Goudriaan (with a part-time research position on Tantrism), Dr. Verhagen, a research fellow of the Royal Netherlands Academy of Arts and Sciences (specializing in Tibetan Studies, especially the Tibetan tradition of Sanskrit gram-

mar), Dr. Houben, a research fellow of the IAS specializing on the linguistic philosophy of Sanskrit, and several PhD students preparing a thesis.

The address of the Kern Institute has changed several times during the last decades. Before the end of this year the Kern Institute will move from its present premises to Nonnensteeg 1-3, Leiden. Here it will be housed together with the Leiden Research School CNWS and the IAS. Let us hope that in this new environment Dutch Indology will flourish as befits its great tradition. ◀

New technology and ancient manuscripts

The Institute for Indian Languages and Cultures at the University of Groningen

Since the operation Division of Labour and Concentration (Taakverdeling en Concentratie or TVC) was launched, the Institute for Indian Languages and Cultures at the University of Groningen (RUG) has led a very modest existence. In the aftermath of this operation, the structural academic staff of the Institute has been reduced from 5 to 1 full time staff member, a post which has so far been occupied by the author. He is responsible for delivering the 'minor study provisions' for Sanskrit and Indian (cultural) history in the Faculty of Arts. Besides this, the institute also provides lectures in the Faculty of Philosophy (Indian philosophy) and the Faculty of Theology and Religious Studies (Hinduism, Buddhism, and iconography). The Institute for Indian Languages and Cultures is housed in the Arts Building at Oude Boteringstraat 23. It shares a secretariat with a number of other Arts departments. The library of the Institute and of the former department is part of the Arts Library.

By Hans Bakker



Besides the one structural member of staff, there are several researchers attached to the

Institute on a temporary basis. During the period 1987-1991 Drs. R. Barkhuis worked there with a PhD place financed by the Faculty of Arts. His PhD, which is based on a critical edition, translation, and annotation of the *Agasthyasamhitā*, will be awarded in January 1995. Drs. H. Isaacson has also been working at the Institute since 1991 with a research position financed by the Dutch Scientific Board (NWO). In 1993 the staff of the Institute was enriched by the presence of Dr R.P. Das, who has been appointed fellow with 'third stream' finance provided by the Wellcome Trust (London). Finally the activities of the Institute are also reinforced by the Sanskritist and computer expert R. Adriaensen, who prepares camera-ready editions of two academic series, namely *Groningen Oriental Studies* and *Gonda Indological Studies*, for the publishing house Egbert Forsten. Both these series are published under the auspices of the J. Gonda Foundation (Royal Netherlands Academy of Arts and Sciences).

Vanguard of new computer technology

Two of the members of staff attached to the Institute, Bakker and Isaacson, make use of the material credits which are awarded annually to the Department of General Religious Studies and the Centre for Religious Studies at the University of Groningen. All financial matters pertaining to the staff and the Institute are administered by the Faculty of Theology and Religious Studies. The research carried out by the members of staff is part of the Rudolf Agricola Institute (Groningen Institute of Humanities). Since 1980 the Institute has played a role in the vanguard of the application of new computer-related technology. In this context,

at the end of the 1970s, Bakker and Adriaensen developed a data system for data concerning Indian pilgrimage destinations on the central Cyber computer of the RUG. At the end of the 1980s, through the efforts of one of its graduates, Drs. F.J. Velthuis, the Institute was able to make an important contribution to the development of computer software which made the printing of Devanāgarī script possible. Thanks to the help from a number of different funds this Devanāgarī script has now become public property. This software packet is one of the most highly perfected programmes for the 'printing' of the Nāgarī letters; and it is now being used by scientists throughout the whole world. Volumes V and VII of the *Groningen Oriental Studies* are the first books to appear in the Netherlands since the Second World War in which Indian texts have been printed in their original script. (Fig. 1).



Fig. 1

The accumulated expertise means that it is possible for members of the Institute to be able to make use of advanced computer software, developed elsewhere, to set texts. Programmes such as T_EX, L_AT_EX, and E_DM_AC allow Adriaensen to produce camera-ready copy of great complexity. This has meant that the Groninger Institute has been able to carve a special niche for itself in the production process of scientific publications in the

field of classical Indology (at the moment books by D. Heilijgers, T. Goudriaan, and J. Houben are being worked on). This high level expertise will play an important role in the next Institute project.

Critical Edition of the Skandapurāṇa

Despite, or perhaps even thanks to, the tight corner into which the TVC operation forced it, in Groningen a small, highly motivated, and closely-knit team of indologists has been formed. On the basis of the possibilities set out above, two years ago Adriaensen, Bakker, and Isaacson decided to launch a joint project, their aim being to produce a critical edition of the original *Skandapurāṇa*. With grateful acknowledgement of the generosity of Prof. A. Wezler (Hamburg), the Institute now possesses good photographic copies of three, very ancient, Nepalese manuscripts, the oldest of which dates from AD 810. This particular *Skandapurāṇa* is very different from the well known text of the same name. It seems that this later text completely supplanted the original *Skandapurāṇa* sometime in the 13th or 14th century. Because of the great antiquity of the manuscript material it is possible to constitute a *Purāṇa* text, of which it can very probably be said that it represents an 8th century text edition. It seems that this text contains many Shivaite myths which are known only from other versions, or are completely unknown. All evidence points to the fact that the text originated in Pāsūpata circles.

As it would be unrealistic to assume that the staff of the Institute will not undergo some changes in the course of twenty years, a number of provisions are necessary to ensure the continuity of the work. The international e-mail network will probably play an important role in making the communication and exchange of tasks between the participants more efficient in the future. We have already had a very satisfactory experience of this in the work on the critical edition of Vallabhadeva's commentary on Kālidāsa's *Raghuvamśa*, which Isaacson is preparing in collaboration with a colleague in Oxford.

Microfilms

A second essential point is the availability of clearly legible prints of the copies of the manuscripts on microfilms. For the first 25 chapters which are being worked on at the moment, a number of manuscripts (including two of the three Nepalese palm-leaf manuscripts) were read on a microfilm reader, three manuscripts are available in photocopies, and for reading the oldest of the Nepalese palm-leaf manuscripts large colour prints (40x50 cm.) were used. Colour films of this manuscript were made at the behest of Prof. Wezler, who placed them freely at our disposal after it became clear that a black and white film sent to us by the Nepal-German Manuscript Preservation Project was largely illegible. Working with black and white microfilms projected onto a microfilm reader is feasible in the case of the other

contents of the whole manuscript. Moreover, it means that this manuscript, which is the most important for constituting a critical text, is thus available in a form which makes it possible to work with it under any circumstances. This second possibility will be realized very shortly when a member of the team in Oxford will compare the manuscript as it appears on our film (taken in 1991) with roto-graphs of the same manuscript made about seventy years ago; the latter are preserved in the Bodleian Library. One thing that has been established is that, during this period, the condition of the manuscript has deteriorated considerably, which means that those parts of the text near the edges of the manuscript can now only be read on the roto-graphs. Earlier, at our request, the Bodleian tried to make photocopies from these roto-graphs, but in view of the deplorable quality of the roto-graphs, the result was barely legible. This means that the collating will have to take place in the library, with the colour prints and the roto-graphs laid out side by side.

Other projects

As well as being involved in the joint *Skandapurāṇa* venture, the individual members of staff are all working on various other projects. Adriaensen is deciphering various texts which celebrate the holiness of Nepal. Isaacson is preparing a dissertation about the Vaiśeṣika, which will include critical studies of the *Vaiśeṣikasūtras* (with the commentary of Candrānanda and parts of the commentary of Bhaṭṭa Vādīndra) and of the *Padārthadhar-masamgraha*. Alongside this he is also working on the commentary literature on the *Hevajratantra*. Das is involved in an annotated critical edition of the *Mānavavṛkṣayurveda*. Bakker is immersed in the history of the *Vākāṭaka* kingdom (4th-6th century AD), paying particular attention to the material culture of this period.

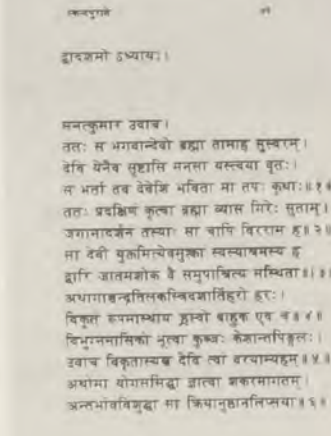


Fig. 2

manuscripts, however much still leaves to be desired, but it is virtually impossible when trying to decipher the oldest of the Nepalese manuscript. There are two possible ways to read this manuscript: either in the National Archives in Kathmandu, or using large prints made from colour film. The IAS gave a subsidy which made the latter possible. The availability of large colour prints of this manuscript provided direct access to the

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Theatre and Communication in Tamil Nadu

Traditional media and social messages

Kanchipuram is a dusty, provincial town in northern Tamil Nadu in India. It is famous for its ancient temples and mata – a religious institution whose influential leaders are widely respected and, moreover, regularly consulted about various issues by a number of people including important politicians. However, recently an altogether different part of Kanchipuram's cultural heritage has received publicity in the regional and national media for it is also the base of a unique association which promotes the interests of professional artists of the Kattaikkuttu folk theatre.

By Hanne M. de Bruin



This association is a grass-roots-level initiative started by local actors and musicians who have little or no formal education, meagre incomes and a low social status. It functions as an intermediary between the official bureaucracy and 'theatre companies' – groups of artists who work together for a theatre season. The association runs a theatre school for children and young people, it organizes an annual theatre festival and

is involved in the development of innovative plays on environment, health, and gender equality. During my fieldwork on the Kattaikkuttu tradition as part of my PhD research, many performers expressed their need for better income prospects for artists and for the introduction of new, young talent in order to save the theatre from dying out, in addition to the necessity for formal co-operation between performers to enable them to get better access to the Indian bureaucracy. The performers' association is the tangible result of their commitments and my catalytic presence as a researcher probing into their profession and lives.

Popular theatre and new issues

As a popular theatre with an inherent capacity to accommodate new issues, a successful informal organization, and as a number of professional exponents with vast communicative skills, Kattaikkuttu appears to be an appropriate medium for the effective transmission of development-related messages. The oral nature of the theatre fits the communicative strategies of largely illiterate rural audiences, while at the same time it offers scope to adapt a play to the demands of a particular performance context. Furthermore, the production of new plays which are staged during the theatre's off-season provides an additional income for the performers.

The use of traditional media for the communication of social messages is not new. The communicative potential of these media was already being widely recognized in the 1970s, and various cases in which folk media were utilized for formal communication activities in different Third World countries

have been documented. In spite of these attempts, folk media have not become integrated on a more systematic basis into regular development programmes. Many of these programmes pay only lip-service to the pivotal role of communication in the successful implementation of their activities, if they recognize it as a communicative component at all. Communication and extension activities are often not planned in advance as an integral part of the programme, and sometimes there is not even a budget for such activities.

Accurate, practical knowledge about the transmission of new

concepts through audio and visual media to target-groups still deeply rooted in predominantly oral cultures is limited. Yet, in the academic world an enormous amount of research has been carried out on oral traditions, and on the multimedia character of these oral expressions. The time seems ripe to use this reservoir of data by re-applying them to the praxis of transmitting messages to audiences with a large oral residue. The IAS therefore proposes to organize a seminar in which the communicative potential of the performing arts will be explored. ◀



Scene from 'The Five Elements', an innovative Kattaikkuttu play on environment.

Photo: Hanne M. de Bruin

Western Influence on Indian Music

East meets West

In 1870 Rājā Śaurīndramohana Thākura (1840–1914) founded the first Indian music school in Calcutta. He was one of those prominent Indian intellectuals who had received a bi-cultural education and hoped to promote traditional Indian culture by Western methods. Since he had studied Western as well as Indian music, he believed in music notation and books. For use in his Bengal Music School he and members of his staff wrote manuals on singing, on sitār, violin and harmonium playing, and on drumming.

By Emmie te Nijenhuis



In Hindustāni music the harmonium had then already been accepted as an accompanying instrument in vocal recitals, a function originally attributed to the sārāṅgī. Likewise, in Karnāṭak music the Western violin became a rival of the vīṇā in vocal concerts. The violin had adapted itself very well to the graceful, lavishly ornamented South Indian melodic style. With a changed tuning of the strings and a predominant glissando technique, it could follow every twist and turn of the voice. It became a generally accepted accompanying and solo instrument in South Indian concert practice. The introduction of the harmonium, however, led to severe disputes. Much criticized though it was, it was able to gain a foothold

and was favoured as an accompanying instrument by thumrī singers. Although the notes of this keyboard instrument are fixed, deft harmonium players are very clever in imitating difficult vibratos (in rāgas such as darbārī-kannada), consisting of notes which the actual keys cannot produce, by manipulating the air supply.

Different notations

In his books Thākura wrote Western staff notation (ex.: Fifty Tunes, Calcutta 1878 and Specimens of Indian Songs, Calcutta 1879), but in his music school he advised the teachers to use an Indian syllable notation devised by his own music tutor, K.M. Gosvāmi. The British school inspector preferred the Western staff notation and some Indian musicologists, such as K.D. Banerjee (Gita Sutra Sar), continued to use it. As a matter of fact, staff notation lends itself very well to analytical purposes.

es. It can offer us minute melodic and rhythmic details of one particular performance. However, performing Indian music, an art which has been orally transmitted for more than two thousand years, cannot be learnt from such detailed scores. Melodic and rhythmic structures, even main phrases and variations of pre-existing compositions, are never completely fixed, but achieve their final shape only in performance practice. The traditional way of learning this art consisted of private tuition, in the olden days of daily lessons from one teacher. Only by close contact with the teacher, by patiently listening and repeating notes and phrases of the master, could one step by step learn the characteristic elements of certain rāgas, tālas, and compositions as part of one particular style of performance. In this context a simple syllable notation sufficed as an aid to the memory.

In the course of time Indian musicologists like V.N. Bhātkhaṇḍe felt the need to lay down more details of the melodic line in notation. Modern South Indian scholars have tried to use the Western symbols of pralltriller, mordent, glissando, etc. Already in the seventeenth century in his Rāgavibodha, Somanātha presents in his music examples illustrating contemporary vīṇā technique a system of symbols indicating the musical ornaments. However, so far no uniform system of ornamental notation has been developed in India. The reason such a uniform system has never been accepted in India may be explained by the fact that in Indian music most of the em-

bellishments are characteristic of an individual style of performing, which is sometimes continued in certain family traditions (gharāṇā). Besides, in Indian music the embellishments are always part of the melodic line and play an important role in the transition from one note to the other, whereas in Western music they are more often ornaments of the individual notes.

In European musical history, as a result of an increasing predominance of the keyboard instruments (organ, harpsichord, piano), we see a tendency to fix the pitch of the notes. In the course of time Western theoreticians devised various types of musical temperaments, which they described in terms of string divisions, frequency ratios, and cents calculations. So the first Western scholars and musicians, the eighteenth century indologist William Jones and the harpsichord players Margaret Fowke and William Hamilton Bird, were very much pitch-oriented. They wanted to fix the notes and tried to make staff notations of Indian melodies.

William Jones

In the musicological Sanskrit texts that were available like Dāmodara's Saṅgītadarpaṇa (16th c.), Somanātha's Rāgavibodha (1609), William Jones found materials which he believed could explain the tone system of the contemporary Indian music. Unfortunately all these Sanskrit texts discuss the music of their own times in terms of the ancient Indian tone system described in Chapter 28 of Bharata's Nāṭyaśāstra (ca. 1st c. B.C.; first translation in 1888 by

the French musicologist J. Grosset). This led to the notion that there was only one way to understand the notes of the Indian scales and modes. All 18th and 19th century scholars, both Western and Indian, were convinced that the octave should be divided into 22 units (śruti) as prescribed in the ancient Indian tone system and that only in this way one could fix the pitch of the notes of contemporary rāgas. Nobody had noticed that in the history of Indian music the tone systems and musical temperaments had changed several times. With the advent of the fretted string instruments (vīṇā) during the middle ages (11th–13th c.) and after the introduction of the chromatic frets on the lute (16th c.), the temperaments had to be adjusted and systems of 22 śruti units became virtually impossible to maintain.

The archaic terminology of the Sanskrit musicological works caused a great deal of confusion in the pitch-oriented minds of the 19th and 20th century Western musicologists. In comparative musicology and ethnomusicology all kinds of ingenious calculations were made to prove the existence of the ancient Indian 'quartertone' in modern practice. It is a pity that many renowned modern Indian musicologists have followed this Western craze. Fortunately, in the West and in India itself scholars are starting to realize that only a careful study of India's musical history and an unbiased observation of the actual music practice will bring true scientific results. ◀

Unique collaboration between Indian and Dutch social science researchers

IDPAD about to enter its Fourth Phase

The Indo-Dutch Programme on Alternatives in Development (IDPAD) promotes various kinds of collaboration and exchange between Indian and Dutch development-related social science researchers. Created in 1980, it has sponsored over 65 research projects during the first three phases of its existence. On the eve of its Fourth Phase (1995-1998), which will add another series of 26 projects as well as some new elements to its continuing non-project activities, it is clear that IDPAD has been quite successful in both expanding and deepening interaction between scholars in both countries.

By Huub Coppens and Anna van Marrewijk



IDPAD's official launch in 1980 was the result of gradually intensifying contacts between

and the joint work undertaken by Indian and Dutch social science researchers since the early 1970s. Noting that their concern about the need to explore alternatives in both development-related social science research and development policy-making was being increasingly shared in both countries, they decided to combine their efforts and to devise a Workplan of research and related exchange activities for what was to become IDPAD's First Phase (1981-84). Their guiding idea was that both research and policy-making should contribute, indirectly if not directly, to meeting the basic needs of large masses of people and to strengthening the latter's role as creative agents in the evolving world economy and society.

Budget of 13.5 million guilders

The overall focus of IDPAD's quest for alternatives in development as well as one of its means to this, namely: the engaging of researchers in critical dialogues with policy-makers in both countries, has received active support from the governments of India and the Netherlands ever since the First Workplan. This support even includes a major part of the Programme's funding: total costs having risen to Dfl. 13.5 million for the four years of the forthcoming Fourth Phase, about 75 per cent is expected to be contributed by the two governments (on the basis of a sharing formula relating to research costs alone), while the remaining quarter will be provided (largely in kind) by the participating research institutes and universities in both countries. Incidentally, in the earlier stages, the words 'Indo-Dutch' in the Programme's name caused some confusion in the Netherlands, where 'Indo' usually refers to Indonesia rather than India. Now, however, the acronym 'IDPAD' is well known in the social science communities of both countries.

Equal partnership, one of the other features which has characterized IDPAD since its inception, continues to be reflected in the consensus procedures adopted by the Joint Committee, the Programme's highest authority in decision-making. In this Committee each of the two countries is represented by its own co-chairman, one other member, and its own co-ordinator of the Programme. In addition, each side has its own support committees for preparing and supervising the implementation of Joint Committee decisions, as well as its own IDPAD secretariat. The Indian secretariat is located at the headquarters of the Indian Council of Social Science Research (ICSSR) in New Delhi; the Dutch secretariat was originally placed under the Institute for Social Science Research in Developing Countries (IMWOO), and, after the latter's dissolution at the end of 1991, under CIRAN (Centre for International Research and Advisory Networks), a department of the Netherlands Universities Foundation for International Cooperation (Nuffic) in The Hague.

Research themes and admission procedures

Researchers interested in participating in IDPAD's research can only submit research proposals once every three to four years, usually some one and a half years before a new Workplan is expected to be launched officially (that is after having obtained the approval of the two governments). IDPAD's own preparations start even earlier than this when the Joint Committee selects the main research themes and the specific research priorities under each of these themes for the forthcoming Phase. Whereas the First and Second Phases still had three main themes, albeit with rather different characteristics, the Third Phase added a fourth theme. Apart from some editorial changes, it was the essence of the four main themes then arrived at which has been adopted as the continuing foci of the forthcoming Fourth Phase, viz.:

- 1 Environment and sustainable development;
- 2 Rural transformation;
- 3 State and society;
- 4 International economic and institutional order.

Research proposals addressing one or more of the specific research priorities indicated under each of these theme areas were invited to be submitted in August 1993. The total received by then was impressive: some 120, nearly twice the number of proposals received for the Third Phase Workplan in 1988. This rise, however, also presented a problem as it was simply not possible to accommodate all proposals in the new Phase. The Joint Committee, therefore, applied its selection criteria more stringently than originally foreseen. Following two successive reviewing rounds, which made good use of the preparatory reviews by external experts and the national committees in both countries, and of the candidates' replies to the comments expressed, the Committee managed to reduce the



The NUFFIC building in The Hague where the Dutch Secretariat of IDPAD is located.

Photo: Bart Versteeg

number of (revised) proposals finally accepted for the new Workplan to the set of 26 research projects that is now being considered by the two governments. Although this is not intended to be the final set in the new Phase, the procedure for acquiring and selecting a limited number of further proposals, to be added at a later stage (financed, as in the previous Phases, from a Working Fund requested as well), will follow different and much more restrictive rules.

Non-project activities

One of the other special features of IDPAD is that it combines the research it sponsors with a series of related activities which both allow the exploration of other areas and a larger number of scholars from both countries to become in-

involved in the Programme. Apart from some new elements which have been introduced, the number and general character of the so-called 'non-project' activities in the new Phase will remain the same as in the previous Phase. IDPAD's Exchange of Scholars, therefore, will, on average, again involve six Indian and three Dutch scholars per annum, invited to visit the other country for a period that may vary between a few days or weeks to a maximum of three months. The purposes of such visits may range from giving lectures to and conducting seminars for general and/or specialized audiences to consulting experts and/or specialized libraries, archives, and other data sources, including those of policy-making institutions. If possible, visits should also entail the prospect of more regular links being developed with institutions in the host country concerned. It should be noted, though, that attending a conference in the other country will not suffice for the exchange.

The holding of Seminars and Workshops largely follows the same principles as before. One example of a two-day Workshop is at present being prepared in co-operation with the South Asia section of the



Headquarters of ICSSR, New Delhi

continue to follow the principles established in the Third Phase, when it was first introduced, the two remaining activities will contain important new elements. The first concerns the 'Exchange of Literature', which is now extended to include 'Documents and Data', part of which consists of computerized information stored and exchanged through electronic mail, CD-ROM, and magnetic tape. The further details of the new elements in this sub-programme, and the institutional aspects of how they are to be managed, are yet to be worked out.

Publications

Finally, IDPAD's 'Publications' sub-programme will now involve 'other forms of dissemination' as well. Such other forms may include translations into local languages of (part of) the output resulting from research projects, as well as forms of dissemination other than books and other printed matter (like sound and video tapes, film, and perhaps even theatre). Other, for IDPAD non-traditional, forms of dissemination are: preparing special reviews and summaries of policy-relevant components of earlier and current research projects; and issuing a regular IDPAD Newsletter which will inform those involved in the various research and non-project components of the Programme, as well as interested outsiders, about experiences, findings and the future activities of IDPAD. None of the new elements mentioned, however, will replace the publication of books and working documents based on the findings of research projects and some of the non-project activities. Some of the books will continue to be published in IDPAD's own series with SAGE, New Delhi: 'Indo-Dutch Studies on Development Alternatives', which is expected to amount to 14 or 15 books by the end of 1994. Other books may be brought out by Oxford University Press or Manohar, New Delhi. ◀

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Netherlands Alumni Association in Sri Lanka: 25 Years active

In 1995 it will be twenty-five years since the Netherlands Alumni Association was founded in Colombo, Sri Lanka. The NAAL is one of the most active of the fifteen Alumni Associations abroad.

By A. van Schaik



In November 1973, Mr. Evert Jongens made a stopover in Colombo to see how the

NAAL, founded by him in his capacity as a representative of the Netherlands Universities Foundation for International Cooperation (Nuffic) was doing. Members of the board took him to an old building in the Pettah, in the 17th century a part of Colombo where many VOC employees lived in large, comfortable houses along shady avenues. This particular house, embellished with eight white pillars, was built in 1780 by Hendrik Adriaan van Rhee de tot Drakenstein, who became famous because of his *Hortus Malabaricus*. The Sri Lankan members of NAAL, who had studied in Holland, told Jongens that a representative committee intended to restore the building to make it into a Dutch Period Museum. Jongens: 'I was surprised. At that time hardly anybody in the Netherlands was interested in restoring the buildings of the Dutch East Indian Company. Most people felt ashamed of the colonial past'.

Activities of NAAL

In order to collect funds for the restoration the Netherlands - Sri Lanka Foundation was established. The museum was opened in 1982 by President Jayawardene. The NAAL now has its office in the building.

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The Dutch Period Museum, Colombo
Photo: A. van Schaik

The Dutch heritage of Galle was the reason that the NAAL became active in this city. On the initiative of Jongens a twinning was arranged between Galle and the Dutch town of Velsen. Through the NAAL, with more than 300 members this twinning has been a success. To quote Jongens: '48 houses were built for people living in slums. Two sewing schools were founded for unemployed girls. The public library also regularly receives financial help, as do two homes for the elderly. The financing of all these projects goes through the NAAL, which advises the municipality of Velsen.'

Publishing books on the historical relationship between Sri Lanka and the Netherlands is another NAAL activity. Examples are the recent third edition of Dr. R.L. Brohier: *Dutch Period Furniture*, and Dr. P.B. Sannasgala: *Sinhala Vocables of Dutch origin*. The NAAL also organized a symposium on Romano-Dutch Law in Sri Lanka and administers three scholarships for students in Galle.

Approximately 50,000 academics from abroad, especially from developing countries, have followed an international course in the Netherlands. Once back in their own country these alumni get influential jobs. 'It is therefore important for the Netherlands to keep in contact with these academics', says Jongens. There are 15 Alumni Associations in total, ten of which are in Asia (Bangladesh, India, Indonesia, Korea, Nepal, Pakistan, the Philippines, Singapore, Sri Lanka, and Thailand). The NAAL in Sri Lanka, with 300 members, is one of the most active. The chairman is K.S.C. de Fonseka, until recently managing director of the Sri Lankan Port Authority. ◀

27-29 AUGUST, 1994
THIRUVANANTHAPURAM, INDIA

The International Congress on Kerala Studies

The meeting was hosted by the AKG Centre for Research and Studies, intending to bring together socio-political activists and 'independent' scholars. As those familiar with India might know, AKG stands for A.K. Gopalan, the influential Kerala communist writer and activist. The Centre is closely connected with the CPI(m), the Communist Party of India (Marxist).

By Paul Baak



The organizational background greatly influenced the congress itself. For instance, the

participants found themselves in the midst of a political theatre during the inaugural session. The presence of two former Chief ministers (E.M.S. Namboodripad and E.K. Nayanar) and the Vice-President of India (K.R. Narayanan) made strict police security measures necessary and caused a wide press coverage.

Marxism on the move

To be honest, there were some disadvantages to the involvement of the AKG Centre/CPI(m):

Some of the presentations were in fact political speeches, without any inference to research-based findings. Moreover, some activists chose to speak in Malayalam during the discussions, ignoring the international character of the conference.

In spite of all this, the conference was a great success. According to estimates, more than 1500 (!) persons participated in the 73 (!) sessions. Perhaps an even greater or-

ganizational achievement was that all delegates were given the abstracts of the papers presented at the conference, published in five separate volumes.

Lively discussions

Many panels focused on policy-oriented topics (including the 'Kerala Model', i.e. improvement in the standard of living in economically backward regions), whereas other sessions were purely academic in nature, dealing with issues such as Matailing and Malayalam poetry. The great number of political activists certainly made the discussions very lively, as was the case in my panel on 'Agrarian movements in the post-Independence period'. Besides myself, other 'Amsterdam' scholars such as Jan Breman (Chairperson of the session on 'Consumption, Standard of Living, and Social System'), Jos Mooy (who presented a paper on the 'Food distribution system'), and Peter van der Werff (who presented a paper on 'Forest Plantation transformation') were present at the conference. ◀

9-15 JANUARY, 1994
MELBOURNE AUSTRALIA

A tremendous success

The IXth World Sanskrit Conference

It is a well known fact that conferences are perceived in different manners by its participants. *IIAS-2* (p.16) carried a report of Dr M.S. Oort about the IX World Sanskrit Conference in Melbourne which was rather negative. Goldman and Sutherland attended the same conference. They gained a totally different impression from it.

By Robert Goldman and
Sally Sutherland



From January 9th to January 15th, 1994 the International Association of Sanskrit Stud-

ies, La Trobe University, Deakin University, The Australia-India Council, the National Centre for South Asian Studies, and the Indian Council for Cultural Relations sponsored and organized the IXth World Sanskrit Conference in Melbourne, Australia. The conference was a tremendous success from the point of view of the scholars attending. It provided an opportunity for scholars of Sanskrit and related areas to meet and exchange ideas in a pleasant environment conducive to stimulating, intellectual exchange. The intellectual breadth of the conference can be evidenced from its range of papers, submitted by some two-hundred and fifty scholars from around the world. The scholarly expertise and range of discourse of

the scholars enabled the formation of nineteen sections divided into fifty-one panels, ranging from traditional grammar to modern theoretical readings of ancient texts. For Sanskritists - who are often the sole representative of the field in their college or university community - this was truly an intellectual feast.

Contextualization

Especially useful and crucial for the survival and renewal of the field was the organizers' inclusion of panels that sought to contextualize the traditional materials or Indological scholarship within new and emerging theoretical and methodological trends in literary, historical, anthropological, and cultural studies. Particularly important in this regard were the panels on 'Contemporary Indology and Cultural Analysis', and 'Pandita Tradition and Western Epistemes in Indology'. The papers presented at these panels by us (Goldman and Sutherland) and Australian scholars such as Bailey and Bilimoria made, we feel, considerable progress in furthering efforts to in-

tellectually revitalize the field of Sanskrit Studies by addressing the sorts of problems being grappled within allied branches of humanistic scholarship.

The different needs of scholars

The in-country organizers, Professors Greg Bailey and Purushottam Bilimoria, must be commended for their insight, organization, and planning. A conference such as this is exceedingly difficult to organize since the diverse population of academics it attracts has dramatically different needs and concerns. Professors Bailey and Bilimoria were sensitive to these problems and did an excellent job in accommodating the varying dietary, housing, and intellectual needs of the participants.

Support for the conference on the Australian side was impressive. The contributions of the local academic institutions and the participation of scholars from many Australian institutions was most gratifying. Particular thanks are due to the faculty and administration of La Trobe and Deakin Universities as well as the staff of the National Centre for South Asian Studies (Melbourne) and a group of ardent student helpers. Also impressive was the active participation and support on the part of the representatives of the Government of India and the community of Australians of Indian origin. Noteworthy here was the support of India's High Commissioner of India, The Honorable A.M. Khaleeli, the proprietors of Johnston Opals, the Australia-India Council and the many Indian families who graciously accommodated delegates from India. Their gracious hospitality and the wonderful entertainment, including classical dance and music performance, they provided was greatly appreciated and turned this outstanding scholarly conference into a truly memorable event. ◀

3-6 MARCH, 1994
COLOMBO, SRI LANKA

Promoting gender-sensitive policies

The IVth National Convention on Women's Studies

The Fourth National Convention on Women's Studies, which was held in Colombo, Sri Lanka, between 3-6 March, 1994, provided a unique opportunity for feminists and researchers on women's issues to come together as a team and exchange their research findings with a view to influencing the government to implement policy which is gender-sensitive.

By Darshini Rajapakse



The conference (which is scheduled to coincide with the celebration of International Women's Day) is held on alternate years, and is organized by the non-governmental organization, the Centre for Women's Research (CENWOR). It has close liaisons with the Institute for Policy Studies (Sri Lanka), which is funded by Dutch aid, and some of its board members, who include professors of law, education, political science, economics and sociology, and a university chancellor, also enjoy membership of the IPS Working Group on Women in Development. Because most Board members have held senior posts in the Ministry of Plan Implementation, Ministry of Education and other governmental organizations, they are now in a position to apply their expertise to lobby those very mainstream organizations they had hitherto served.

Among the topics discussed at the convention were: the role of non-governmental organizations vis-à-vis women, participatory development, women's history, feminism in Sri Lanka, feminist methodology, collation of gender-related statistics, women and agriculture, gender transformation in irrigation-settlement schemes, women and technology, women and ideology, relationship between ethnicity, class and gender, role of women within the Tamil separatist groups (viz the Tamil 'Tigers'), female refugees, women and nationhood, women and agriculture, women and environment, education and women, and women and employment. In addition, hitherto undiscussed issues such as Muslim women in purdah, domestic violence, emotional disorders, suicide and drug abuse were touched on.

Perhaps because the convention provided an opportunity for women from all walks of life to exchange their views, and because many of the participants are activists themselves, at times the ensuing debates were quite lively.

There was also a balance between women from different age groups, and most importantly, many men were present. Moreover, (if I recall correctly) about eight presentations were made either solely or jointly by men. All the same, the concept 'gender' was applied somewhat loosely, so that rather than focus on relationships between women and men, there was a tendency to focus exclusively on women as a group. As a result, there was an added tendency to down-play areas of conflict between women, and to deny the legitimacy of social movements which, while not denying women's specific concerns, pivot around the class struggle and national liberation instead. ◀

For more information:

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7-9 JULY, 1994
SEATTLE, USA

Bridge between classical traditions and modern Indian culture

The VIth Conference on Early Literatures in New Indo-Aryan Languages

This summer, the University of Washington, Seattle, was host to the Sixth Conference on Early Literatures in New Indo-Aryan Languages. The triennial event is the fruit of an initiative taken by a group of scholars working in various fields in South Asian studies. In the last two decades the subject of the medieval and pre-modern traditions has become a major area of research which fills the gap between classical Indology and modern South Asian studies.

By Thomas de Bruijn



The Seattle conference featured papers on subjects ranging from eleventh century

Apabhramsha and sixteenth-century Sufi poetry to literature in Hindi, Urdu, and Braj from the late nineteenth century, showing the great diversity and scope of the field. The main impulse for studies of the medieval languages and literatures has been the interest in the religious poetry connected to the various forms of the Bhakti movement. This religious tradition was very important in the shaping of modern Hinduism and continues to inspire a lot of the research. A whole range of new subjects has arisen alongside the Bhakti poetry. One important contribution by scholars from religious studies has been the work on hagiographical

traditions previously deemed ahistorical and, therefore, second-rate. As many papers in the hagiography panel of the conference showed, this research has provided new insights into the social backgrounds and dynamics of Bhakti traditions and into the transformations the movements have passed through from the medieval period to the present day.

Indian Islam

The field has been extended even more by including the literature from Indian Islamic traditions. Poetry by Sufi poets and other Islamic texts in the Indian vernaculars are now being studied in a comparison with the Bhakti literature. The conference had a special panel on Indian Islam which featured papers on subjects ranging from the early Sufi poetry, the comparison of religious concepts from the Indian and Islamic mystical traditions to modern traditions like the Isma'ilis. These papers

showed the many ways in which popular North Indian religious and literary traditions were affected when Indian Sufism made the acquaintance of the Bhakti movements and other Hindu mystics. The encounter not only changed the face of Indian Islam, it also had a significant impact on the religious concepts and forms of organization of the Bhakti sects themselves.

The bulk of the texts in the early literatures has yet to be edited in a reliable way, which means a lot of work is being carried out in this field. In most cases, the texts cannot be divorced from the traditions of oral performance a point which requires a new approach to editing and presenting manuscript material. The papers dealing with this kind of research showed how modern concepts of textual tradition can be combined with existing philological methods. This approach takes into account the manifold nature of a popular text-tradition and has rejected the aim of reconstructing an Urtext. Projects like the Suradasa edition prove the great value of modern textual studies in this field.

The papers at the Seattle conference reflected the enormous scope of the field of the New Indo-Aryan languages and literatures. Each presented only a small segment of this large area. However diverse the contributions were and however greatly they varied in period and regions concerned, one could venture to draw a general conclusion with regard to the place of the medieval studies in the whole of South Asian studies. One common aspect of the cultural developments in the medieval period is that they form a connection between the classical traditions and much of modern Indian culture. The actors on the medieval scene like the Bhakti movements and Indian Islam have also left their own distinct traces in North Indian culture. Therefore it could be argued that it was this mixture rather than classical Indian culture which eventually was confronted by the Western colonial influence. This conference proved the important role of the medieval and pre-modern studies in connecting classical and modern approaches in South Asian culture. In the major centres of South Asian studies this subject has therefore rightly become an extension of the programmes on modern Indian languages and literatures. ◀

31 AUGUST - 3 SEPTEMBER, 1994
TOULOUSE, FRANCE

XIIth European Conference on Modern South Asian Studies

By Dirk Kolff



The XIIth European Conference on Modern South Asian Studies was organized by Dr. Marine

Carrin and Dr. Harald Tambs-Lyche. More than 150 participants, more than ever before, attended its 19 panels. It was a lively, fruitful undertaking which ran like clockwork. The results will be published shortly in several diverse volumes in both India and Europe.

Foundation of the EASAS

At the suggestion of the ESF (European Science Foundation) Committee for Advanced Asian Studies, the general meeting of the Toulouse conference approved the idea of setting up a European Association of South Asian Studies and of asking a professional committee to take the necessary steps to prepare its formal inauguration. This committee consists of:

• Dr Henriette Bugge, Institute of History, University of Copenhagen

• Dr Marine Carrin Tambs-Lyche, École des Hautes Etudes en Sciences Sociales, University of Toulouse

• Professor Dirk H.A. Kolff, Kern Institute, Leiden University, secretary

• Dr Claude Markovits, Centre d'Etudes de l'Inde et de l'Asie du Sud, Paris

• Dr Richard K. Newman, Dept. of History, University College of Swansea (or another member to be proposed by BASAS)

• Professor Mariola Offredi, Dept. di Studi Eurasiatici, Venice University

- Professor Dietmar Rothermund, Südasiens Institut, University of Heidelberg, chairman
 - Professor Sergei D. Serebriany, Russian State University in the Humanities, Moscow
 - Professor Jaroslav Vacek, Karlov University, Prague
- To be added a classical indologist.

It was agreed that the EASAS will maintain a low profile for the time being and remain separate from the series of European Conferences (the next one to be held in August 1996 in Copenhagen). A draft constitution will be prepared. The Kern Institute of Leiden University will serve as provisional secretariat of the association. It is hoped that contacts will be established soon with the European Associations of Chinese, Japanese, Southeast Asian, and Korean Studies, as well as with the ESF Committee for Advanced Asian Studies. ◀

For more information:

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28 NOVEMBER – 2 DECEMBER, 1994
KOVALAM, KERALA, INDIA

The International Symposium on India studies (ISIS)

From remote times, there have been numerous instances in which India has been sought to be understood both by people from other countries and by Indians themselves. Examples of this would be the so-called classical accounts of India by European observers, travellers, and students of different cultures and by the authors of the Itihasas and Puranas, who may be said to have been pioneers in achieving an understanding of India. This effort to comprehend India still continues.

By Deepali Pal



Not only in the classical period but also in medieval times, scholars like Huang

Tsang, Alberuni and a number of others studied the subject. In modern times, the many writings and speeches of Rabindranath Tagore on the mystery and reality of India and Jawaharlal Nehru's 'Discovery of India' represents two of the major attempts to develop an integral view of history and culture.

In the colonial period there were three methodologies which deserve to be mentioned:

1 The Christian missionary

2 The empire-builders and administrators from abroad
3 The scholars attracted to and motivated by the civilization and culture of India.

Fragmentation and generalization

This effort has been carried out mainly in two principal ways viz: the philological and the sociological. Of these two, the first depends more on analysis and the minute study of fragments and the second on wide, sweeping generalizations.

It may be said that most of the foreign as well as the Indian scholars who have studied and written in English on India have done so by adopting the approaches and methods which were developed by the Westerners for the study of

Greek and Roman civilizations. The question may be raised whether approaches and methods of this sort are adequate for understanding civilisations as different as the Egyptian, the Indian, the Chinese, and the Aztec. In understanding modern India or modern China, the anthropological or sociological methods developed for the field study of the Amerindians and the Pacific Islanders would hardly be adequate. A multi-ethnic, multi-lingual, and multi-religious country like India, from all accounts, appears to have had a continuous civilization for over millennia. How can this be grasped holistically?

Bridge between Indology and India Studies

In several countries in the West, largely owing to the impetus given by Max Muller, schools and scholars of Indology have contributed substantially to the study of Indian scriptures, languages, and ancient literature. When the Honourable Prime Minister, P.V. Narasimha Rao visited Germany, he came in contact with several Indologists who shared his deep fascination and lifetime interest in India. These scholars also mentioned that they were a dwindling group and stressed the need for India to take steps to sustain an interest in Indology and the study of modern India.

The traditional scholarly fascination with studies on ancient India perhaps contributes to the fact that scholarly interest in contemporary India has tended to be restricted to a small group – which is growing smaller – of 'India experts'. And yet the vast and vibrant multi-cultural model that India represents, the developments in every aspect of human endeavour and existence in the second most populous country in the world, makes it self-evident that the study of ancient India will continue to attract interest. It is essential to build a bridge between the classical and the contemporary, between 'Indology' and 'India Studies'.

A National Organizing Committee was constituted, the patron of which is the Hon. Prime Minister, while the Chairman is Prof. K.S. Murty, an eminent scholar. It was decided that India scholars from around the world should meet and interact on selected themes over a 5-day period in India.

The Indian Council for Cultural Relations (ICCR), is the secretariat for the Symposium. This is appropriate, because one of the principal objectives of the ICCR is to improve the manner in which India is perceived and projected abroad. This symposium will thus function as a major step in projecting a holistic view of India.

This symposium is intended to (a) draw up a critical review of the achievements and current work in studies relating to India (ancient, classical, medieval and contemporary) in all their aspects, (b) encourage the discovery of new dimensions of Indian life and thought, and (c) attempt to suggest new directions for such studies, so that they become more comprehensive, multidisciplinary, and relevant for understanding the actualities that constitute present-day India and for opening up a futuristic vista of a practicable 'passage to more than it'. ◀

For more information:

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Fax: +91-11-311 8647 / 371 2639

1-8 JANUARY, 1996
TAMIL NADU, SOUTH INDIA

Fourth International Conference on Ethics and Development



The International Development Ethics Association (IDEA) invites you to submit proposals for papers to present at its fourth International Conference to be held in Tamil Nadu, 1-8 January 1996. IDEA is a cross-cultural network of philosophers, academics in other disciplines, and development policy-makers and practitioners who apply ethical reflection to global, national and local development goals and strategies and to the relations between rich and poor countries.

The theme of the conference is 'Globalization, self-determination, and justice in development'. The conference will focus on the tensions between current patterns of globalization, aspirations with respect to national, intermediate, and local self-determination, and social justice. Social justice refers not merely to material goods, but also to the resources of nature, to community supports, to participation in decision-making, and to a sense of identity.

The theme of the conference is 'Globalization, self-determination, and justice in development'. The conference will focus on the tensions between current patterns of globalization, aspirations with respect to national, intermediate, and local self-determination, and social justice. Social justice refers not merely to material goods, but also to the resources of nature, to community supports, to participation in decision-making, and to a sense of identity.

Conference sub-themes:

1 Globalization and national self-determination (types of globalization, their consequences and their ethical evaluation, the moral significance of state sovereignty, etc.)

- 2 Concepts of development
- 3 Globalization, environmental sustainability, and justice
- 4 Communal identities, social justice, and democracy
- 5 Development obligations of the global North (e.g., with respect to aid, trade, capital movements, migration, restraint on resources use, pollution, etc.)
- 6 The role of development ethics in power politics (re: international relations, national political economy, the responsiveness of the political system to ethical considerations, etc.)
- 7 Development experiences (both successes and failures) with respect to the above themes, particularly in South Asia. ◀

Submission deadlines are:

For round 1:

November 30, 1994, for decision by February 28, 1995

For round 2:

March 30, 1995, for decision by May 30, 1995

Please send abstracts to

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16 NOVEMBER 1994
INDIA INSTITUTE AMSTERDAM, THE NETHERLANDS

Lecture on the Pravargya: A vedic ritual in changing contexts

The Pravargya ritual is one of the very few rituals which are explicitly mentioned in the Rgveda (the oldest of the four Vedas). The main object in this ritual is a clay pot which is filled with purified butter and then heated red hot to the accompaniment of sacred songs and recitations. If freshly milked cow's and goat's milk are added, impressive lashes of lames and fire are produced. Among the symbols with which the songs and hymns associate the heated pot are light and the sun. Ancient commentaries on the ritual suggest that its purpose is that the participants may acquire a portion of the lustre of the Sun.

By Jan E.M. Houben



In the ancient descriptions, the Pravargya is a performance which takes place during

the preparatory days of another ritual: the Soma sacrifice. In the Soma sacrifice, the preparation and consumption of the hallucinatory juice of the soma plant plays a central role. Although the ritual descriptions present the Pravargya as a subsidiary part of the Soma sacrifice, the structure of the ritual and some other indications suggest that the two have slightly different backgrounds. It seems that the pravargya originally was an independent ritual, which was later

adapted and absorbed into the Soma cult.

A recent performance of the Pravargya took place in the context



Pravargya Ritual

Photo: Jan Houben

of a nine-day Soma ritual (Somayāga) in Delhi in March 1994. It was organized by Slukar Nahrah, who had his first Somayāga performed in Nanded, a town in Mahārāstra, India, in 1980. In the 1994 performance, the ancient rules, established in the traditionally transmitted texts, were followed as strictly as possible by the traditional priests. The immediate context of the Pravargya, the Somayāga, made the former a subsidiary of the latter ritual. The same hall where these ancient rituals were performed was also used for the performance of rituals of the reformist Arya Samaj movement, which for instance allows women to study the sacred texts and to perform rituals. At the same time, the wider context (a Vedic ritual performed in Delhi, the capital of India) attributed a new symbolism to the entire complex of performances as well as new 'layers of meaning' obvious to anyone familiar with recent South Asian history. ◀

750 Photozincography plates Brohier's book on Dutch Period Furniture in Ceylon reprinted

Twenty-five years ago Dr R.L. Brohier found a treasure-trove in the storehouse of the Colombo Museum: 750 sets of photozincography plates illustrating the styles of 17th and 18th century Dutch furniture: from writing desks to four poster beds and burgomaster chairs. 'The plates', explains Deloraine Brohier, the daughter of the late Dr Brohier, 'date from between 1925 and 1933. They were the work of Dr J. Pearson, who was the then director of the museum.' Dr Brohier was fascinated by the plates and decided to publish a book on Dutch furniture in Sri Lanka containing not only pictures but also giving wider information on this subject, such as the local timbers used by the Dutch and a description of a Dutch house, plus a plan of 17th century Galle.

By A. van Schaik



The first edition, printed in 1969, was a collector's item and was soon sold out.

A second edition followed in 1978. This time Dr Brohier was disappointed because the original plates had not been used. Deloraine Brohier, who bought the last copies in 1984, noticed a growing interest in her father's book among Sri Lankans and expatriates. Ms Brohier, who is a member of the Netherlands Alumni Association (NAAL) decided to find Dutch funds for a reprint. The Dutch Ambassador, B. Körner, and Second Secretary, F. Dorsman, showed a real interest in this pro-

ject and decided that a Dutch government grant to NAAL would be possible.

Dutch Burghers

In her bungalow in a quiet street in Colombo, Deloraine shows the final result: a fine book printed by Printpak in Sri Lanka, using the original book from which every page was copied by a photo-lithography process. Deloraine, a charming lady with a European appearance, is a Dutch Burgher, the name given to the Dutch and other European descendants of those who worked for the Dutch East India Company, the VOC. The founder of the Brohier family, Captain Jean, was of Huguenot (French) origin. Deloraine: 'He was born on the island of Jersey.' The entry in the Book of Appointments, 1785, refers to him as:



Deloraine Brohier. Photo: A. van Schaik

'John Brohier, of Jersey, arrived in 1777 as a sailor on the ship the Loo'.

After Independence in 1948 many Dutch Burghers left Ceylon. Deloraine and her father stayed. Dr Brohier, a surveyor, was at that time at the peak of his professional career. He did not feel the urge to leave. Dr Brohier wrote many books on Sri Lanka. He was especially fascinated by the rich Dutch heritage in the island, in the form of fortresses, houses, and furniture. He wrote a standard work: *Links between Sri Lanka and the Netherlands* (1978).



Headquarters of the DBU of Ceylon.

Burgomaster chair

Says Sri Lankan Ajit Saravanamuttu: 'When most English-educated Sri Lankans were brought up to believe that French and Italian Renaissance furniture, not to mention later English pieces, were the epitome of style and elegance, Dr Brohier emphasized the point that, to the end of the medieval period in Europe, the Dutch cabinet-maker was the European craftsman par excellence. This skill came to Ceylon at the end of the 17th century, a little after the VOC had established itself, and has been handed down in the Moratuwa Furniture Industry, as the indigenous population was employed in the local Dutch workshops.'

Some very good pieces of Dutch period furniture can be seen in the Dutch Period Museum in Prince Street, Colombo. Look, for instance, at the impressive burgomaster chair, described by Dr Brohier as: 'A type of chair which seems to have been a favourite and which remained in vogue among Dutch officials in Ceylon.' His

daughter Deloraine describes Dutch period furniture as heavy and ponderous. Ebony was rarely used. The Dutch preferred hardwoods like jak and satinwood. Deloraine: 'A typical feature in Dutch-style beds and cupboards is that they are raised off the ground, built on legs to avoid the damp and to be at a safe distance from insects and reptiles.'

It is tragic that most of the Dutch period furniture of Ceylon has been scattered all over the world. More than fifteen years ago Dr Brohier already complained: 'A great deal of the choice bits of Dutch furniture must have left Ceylon, carried away by British civil servants, planters,

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Journal of the Dutch Burgher Union of Ceylon.

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The DBU still publishes a journal.

and merchants as well as members of the diplomatic corps so as to give their homes a colonial atmosphere after retirement.

Dr R.L. Brohier. Furniture of the Dutch Period (Third Reprint) is on sale at Rs 1000 in bookshops in Sri Lanka and at sales counters of the Department of National Museums, the Secretariat of NAAL, and the Dutch Period Museum. ◀

The importance of the VOC archives Sri Lankan archivist Karunasena Dias Paranavitana

The National Archives of Sri Lanka contains unique documents of the Dutch East India Company (VOC). Sri Lankan archivist Karunasena Dias Paranavitana, assistant-commissioner of the National Archives, was recently awarded a Ph.D degree at the University of New South Wales in Sydney for his thesis on these documents.

By A. van Schaik



Cinnamon was the spice in which the Dutch East Indian Company was most interested.

Cinnamon Gardens is the name of a beautiful, green, garden-like part of Colombo, the capital of Sri Lanka. The Department of the National Archives is situated in this residential quarter in a white high-rise concrete building. In fluent Dutch, Dr Paranavitana explains that the land registers, part of the VOC ad-

ministration kept in the archives, are unique in the world. Even the Dutch State Archives (Algemeen Rijksarchief) does not have such a collection. These so called Dutch tombs are still used in court as a proof of landownership.

Unfortunately these old Dutch documents are being studied only by a few Sri Lankans. Paranavitana: 'The problem is the Dutch language. Sri Lankans cannot read Dutch. And in my country there are no courses in this language, nor are there any in archive work. It would be wonderful if at least once a year one or two students could go to Holland to train to become

archivists and to study Dutch'. In 1978 Paranavitana himself attended the Rijksarchiefschool in Utrecht. As he had been an archivist since 1970, in 1975 he was asked to put together an exhibition of Dutch historical documents. Then he became so interested that he taught himself Dutch from books and by meeting as many Dutch people as possible.

Minuten

Through the help of Mr. Evert Jongens, who founded the Netherlands Alumni Association (NAAL), he was eventually able to study in Holland. He emphasizes that it is important that a new generation of

archivists be able to study the archives. Besides the Dutch tombs, the National Archives also contains the rare 'minuten', the proceedings of the meetings of the Council of Ceylon. The authority of the council extended only to the western and southern provinces of the island. These records are not only interesting to Dutch historians, but also to Sri Lankans, the Lascaryn rolls being a prime example. Lascaryn was the name for a native soldier in the service of the VOC and these documents give fascinating data about these men, such as date of birth, marriage, property and so forth. ◀

K.D. Paranavitana. *The Archives of the Dutch East India Company Administration in Ceylon 1640-1796*. University of New South Wales in Sydney, Australia, March 1994.

Dutch Period Museum, Colombo



K.D. Paranavitana

Insular South West Asia



By S.J.T.M. Evers

As editor *Insular Southwest Asia* I have the pleasure of introducing this new section of our Newsletter. The islands that constitute *Insular Southwest Asia* are situated in the Western Indian Ocean. They represent the most westerly part of the Asian cultures and languages complex. The population of this region, that stretches from the Maldives in the north to Madagascar in the south, brings to life its history of foreign subjugation. In the ninth century the Western Indian Ocean was already a central trading point for Indonesian, Indian, and Arab

All the islands situated south-west of India are part of the region *Insular Southwest Asia*. The area is seen as integral part of Asia because it is dominated by Asian linguistic, social, and cultural elements. These influences will be discussed in the following brief introduction to the archipelago that forms *Insular Southwest Asia*.

Maldives

Just south-west of India we find the Republic of the Maldives. It consists of 1200 islands, of which 200 are inhabited. Most of the population is of mixed Sinhalese, Dravidian, and Arab origin. Around AD 500 Buddhist colonists from Ceylon were the first to settle on the islands. In the 12th century these migrants were converted to Islam by Arab traders, who from the seventh century onwards had tended increasingly to settle permanently in the Maldives. Today, Islam is the state religion. The official language of the Maldives is Maldivian or Dhiveedi, an Indo-European language that is akin to Old Sinhalese.

Chagos Archipelago, the Aldabra Islands, the Farquhar Group, and the Îles Desroches.

To the south of the Maldives, the Indian Ocean traveller comes across the Chagos Archipelago, the Aldabra Islands, the Farquhar Group, and the Îles Desroches. The last three island groups were part of the British Indian Ocean Territory. The British wanted to use the archipelago to build a strategic base in the Indian Ocean but in 1976 they gave the islands to the Seychelles. The Chagos Archipelago, situated halfway between Mauritius and Sri Lanka, is still a British dependency. The numerous islands are coral atolls of which five are inhabited by almost 1000 souls.

Seychelles

The Seychelles are situated to the north of Madagascar. Until the 17th century the Seychelles were uninhabited. The islands were first populated by Arab, Indian, and European sailors. In the 17th century British and Portuguese traders used the archipelago mainly as spot for replenishing supplies and energy. The first batch of French

and their slaves arrived in 1770. This arrival of the French was followed by a steady flow of French settlers who began to cultivate cassava, sugar-cane, and coffee using slaves from Madagascar and Africa. At the end of the 18th century, the British started taking interest in the Seychelles. In 1903, this was formalized when the 92 islands of the Seychelles became a crown colony administered from London. After 73 years of British rule in 1976 the Seychelles became an independent republic in the British Commonwealth.

The history of the European expansion and of slavery is still evident in the population of the Seychelles, which is said to be the most integrated society of the world. Most inhabitants are Creoles, descended from African slaves, slaves freed by the British (i.a. Arabic Dhows), and European colonists. There are also Indian and Chinese communities, who have to some extent mixed with the other ethnicities. Since 1981 French Créole has been the official language, although English and French are also widely used.

Mascarenes: Mauritius, Réunion, and Rodrigues

East of Madagascar three island groups of volcanic origin rise out of the Indian Ocean: Mauritius, Réunion, and Rodrigues. These islands were, like the Seychelles, uninhabited until the Europeans discovered them in 1512. The archipelago was already known to Arab traders but they never took much interest in the islands. The first European to set foot on the islands was the Portuguese navigator Pedro de Mascarenhas. He christened the archipelago the Mascarenes. The Portuguese never tried to colonize the islands.

Mauritius

In the seventeenth century the Dutch attempted to establish themselves on Mauritius. Vice-Admiral Wybrandt van Warwyck landed on the Southeast coast of the island in 1598 and named it Mauritius after Maurice of Nassau. The Dutch used Mauritius mainly as baiting place and a supplier of ebony. When they had firmly established themselves in the Cape and Batavia, they lost interest in Mauri-

traders. These trading relations were followed by eastern, Indian and Indonesian, and western, South African and Arab, migrants. Between the 16th and the 19th centuries the area was the theatre of European expansionist ventures. The Asiatic, African, Arab, and European migration assimilated to form the 'melting-pot'-societies we now find in *Insular Southwest Asia*. In this article I will define *Insular Southwest Asia*, give in a bird's eye view the history of the archipelago, and discuss its current position in the internationalization of Asian Studies.

tius. The Dutch departed in 1710, leaving their mark behind. They are blamed for the extinction of the dodo and the deterioration of the natural environment. After the Dutch had left, the French immediately claimed the island to prevent a British hegemony in the area. The French stimulated the cultivation of sugar-cane by importing slaves from Madagascar and Africa. The economic expansion of the French was considerably hampered by the British who challenged the French colonization of Mauritius. After years of conflict, the British imposed their domination on the French. The hostilities between England and France were ended by the Treaty of Paris (1814). In this treaty the French gave up their claim to Mauritius and the island became an English colony. In 1835 the British abolished the slave-trade and replaced the slaves by Indian and, to a lesser extent, Chinese coolies. By the time Mauritius was granted Independence (12 March 1968) many Indian indentured labourers had migrated from their motherland to Mauritius. In the current composition of the population, 67% is of Indian origin, 3% is Chinese. The remaining 30% is made up by Africans, Malagasy, Creoles, and Europeans. The religious orientation of the Mauritian population is as diverse as their descent. There are Christians, Muslims, and Buddhists, but the majority is Hindu. The inhabitants of Mauritius are mostly bilingual; they speak English, which is the official language, and their mother tongues which vary from Hindi and Creole to Chinese.

Réunion

The island of Réunion has a similar history to that of Mauritius. After the Portuguese discovery of the island at the beginning of the sixteenth century, the French took the initiative of settling it. Under French rule coffee became the island's main cash crop, with sugar-cane in second place. Commensurate with the growth of the acreage of land used for coffee and sugar-cane cultivation, grew the numbers of slaves imported from Madagascar and Africa. With this extra workers-input the island became an important supplier of cof-

fee and sugar-cane for both the surrounding islands and for the European market. The abolition of slavery crippled the flourishing plantation-production, just as it did in Mauritius. To cope with the shortage of labour, the French followed the same strategy as the British; they imported coolies from India who were mostly Hindus. But even this new influx of workers could not keep up with the production of coffee and sugar-cane of the past. Despite the dwindling profits, the French never wanted to relinquish their claim to the island. Nowadays Réunion is still under the jurisdiction of France. The French domination of Réunion has had a great influence on the composition of the island's population. Almost half of the inhabitants is of African origin. The other half is made up by Creoles, Indians, Malagasy, and French. French is the official language, but Créole is also widely spoken.

Rodrigues

Rodrigues is the smallest of the Mascarenes; the island is eighteen km long by eight km wide. The history of Rodrigues is dominated by the French - English competition to establish their sovereignty on the island.

In 1809 the British won the competition for Rodrigues and proclaimed it their colony. The British used Rodrigues mainly as a provisional base from which they tried to break the French hegemony on Mauritius. This strategy was successful; after Rodrigues had become British in 1809, Mauritius fell into British hands in 1814. Both islands gained their Independence in 1968. Rodrigues' freedom was followed by Mauritian claims to their territory which resulted in the annexation of Rodrigues. There is now a Ministry of Rodrigues in the Mauritian government which appoints an Island Secretary to look after the island's affairs. The population (40,000) of Rodrigues consists of people of European, Mauritian, and African origin. English and French are both spoken by the population.

Madagascar

Madagascar, the largest island in the Western Indian Ocean, represents the watershed between Africa

An introduction

and Asia. The Comoro Archipelago in the Mozambique Channel is not considered to be part of Insular Southwest Asia because it is situated outside the Indian Ocean, and also because Asian influences are virtually absent from this 'African island'.

The origin of the 12 million Malagasy is a subject of much discussion among Madagascar specialists. The Malagasy seem to be the outcome of juxtapositions and syntheses of Asian and African elements. How and when Africans and Asians left their birthplaces has provided food for thought for many historians, as well as anthropologists and linguists who have contributed to this debate. So far, no satisfactory answer to the question of the Asian and African migration has been formulated.

In the 16th century when the Europeans started trading with Madagascar, they found a flourishing trade run by Indian, Indonesian, and Arab seafarers. The Portuguese and Dutch, who traded mainly in slaves, proved to be the most important competitors of the Asian and Arab traders. In the 18th and 19th centuries, the English and French virtually totally wiped out the Portuguese and Dutch commerce in their blind competition to take over control from the Malagasy king and queen respectively. In 1890 Britain and France signed a treaty exchanging French recognition of British control over Zanzibar for British acceptance of the French claim to Madagascar. Years later, in 1896, the French abolished the monarchy; the queen was exiled. A formal law of annexation made Madagascar part of the French colonial territory. Under the motto: 'liberté, égalité, fraternité' the French put an end to the exportation of Malagasy slaves by European traders. After sixty-four years of colonial rule Madagascar was granted its independence in 1960. The French domination was most effective in the highlands, where nowadays French is still spoken alongside Malagasy, the national language. The population of the highlands has mostly been converted to Christianity. In the other parts of Madagascar in general people speak only Malagasy and observe traditional religions in which the ancestors are the focal points.

Common threads in history

The European entry into the Indian Ocean had far-reaching consequences for the archipelago in the Western Indian Ocean. Before their arrival, the intercontinental trade was dominated by Arab, Indian, and Indonesian seafarers. The

Indian and Indonesian traders had already crossed the Indian Ocean before the ninth century in their outrigger canoes. They settled on the African coast, and in Madagascar and the Maldives. The Asian trade seems to have been sorely crippled by Arab piracy and the advent of the Europeans in the Indian Ocean.

In 1497 Vasco Da Gama was the first European to sail around the Cape and on to India. During the decade following this voyage of Vasco Da Gama, the Portuguese established a monopoly in the trade in the Indian Ocean. The Portuguese claimed sovereignty over the Ocean which justified their confiscation of the goods of those who traded in the area without their permission. The Portuguese imperial power in the Indian Ocean lasted for about one century. In the 16th century other Europeans challenged the domination of the Portuguese and started claiming the islands in the Indian Ocean, something the Portuguese had never done because the main object of their presence in the Indian Ocean was trade not colonization.

The Dutch, English, and French settled on the islands that were to become Réunion, Mauritius, Ro-

drigues, and the Seychelles, an archipelago which is said to have been uninhabited before the Europeans came. The Europeans were the creators of the inter-racial 'melting-pot' societies that we find nowadays on the islands. In the heyday of the slave-trade in the 18th century, they shipped slaves from Africa and Madagascar to the newly founded plantation on the virgin islands. After the abolition of slavery, the African slaves were replaced by Indian and Chinese coolies.

Today the Réunion and Rodrigues islanders, the Mauritians and the Seychellois have ancestors from all over the world, from Africa, India, China, Europe, and Madagascar. Each migrant brought his specific crafts and culture with him, which in centuries of gradual assimilation has turned these islands in a crossroad of civilizations.

The Indian Ocean in the context of the internationalization of Asian Studies

Insular Southwest Asia is integrated in the Newsletter of the International Institute for Asian Studies to bring the Western Indian Ocean to the attention of Asian specialists. This area is a relatively

new field of study because it has long been neglected by both Asia and Africa experts. Most work on Insular Southwest Asia is done by French and local scholars. Despite their individual efforts the Western Indian Ocean research remains undersubscribed and partitioned between other areas of studies. There is an urgent need for expanded and better co-ordinated research programmes, not only because the region deserves to be studied in its own right but also because such research will give a new perspective on the bordering areas: Southeast Asia, South Asia, the Arabo-Persian world, and East and Central Africa. Research on Insular Southwest Asia can integrate Asian and African Studies and shed a light on the maritime history of the adjacent continents and the African and Indian diaspora in the region. Insular Southwest Asia would provide a paradise for research workers interested in how one culture affects another.

In the coming Newsletters the focus will be on the contributions from local correspondents. Through their articles they can make an important contribution to the internationalization of Asian Studies. In the past they operated

in relative isolation, but they nevertheless produced important works on Asia in general and Insular Southwest Asia in particular. In the future each number of the Newsletter will be dedicated to the scientific work of scholars in a particular country of Insular Southwest Asia.

Seminar on Mauritian Studies

In the next issue of the Newsletter the spotlight will be on Mauritian Studies. From 26 to 31 August 1994 an international seminar was held at the Mahatma Gandhi Institute in Moka, Mauritius. At the seminar sixty scholars attempted to define the concept and boundaries of Mauritian Studies and to establish it as an area of research and teaching. The objectives of the seminar were: to contribute to the development of a framework for Mauritian Studies by delineating the areas to be covered; to help prepare a state of the art report on Mauritian Studies; to define the place of Mauritian Studies in the wider context of Indian Ocean Studies and to draw up medium and long-term research programmes in Mauritian Studies. The conclusions of this seminar will be presented and discussed in the following IIAS Newsletter. ◀



Insular Southwest Asia

INTERNATIONAL CONGRESS
28-29 MARCH, 1994
LEIDEN, THE NETHERLANDS

Malagasy Cultural Identity from an Asian Perspective

Madagascar forms a bridge between Asian and African cultures. Although linguistically it is an Austronesian language Malagasy has a substratum of Bantu languages. The population of the central highlands of Madagascar in particular is closely akin to Indonesian populations. In objects in everyday use and in its funeral rites Malagasy culture contains a great many elements which can be related to customs in the Indonesian islands. The congress, held in Leiden on the 28th and 29th March 1994, was the first congress on Madagascar to be organized in the Netherlands. As the title indicates it set out to study the Asian elements in Malagasy culture but it also offered the lecturers an opportunity to elaborate on their work and to discuss their research material.

By R.J. Barendse



The congress constituted a joint initiative by the African Studies Centre (Leiden), the Interuniversity Institute for Missiological and Ecumenical Research (Leiden/Utrecht), the International Institute for Asian Studies, and Leiden University, which is in itself a unique collaboration and testifies to the manifold interest Madagascar holds for various branches of research. The twenty-one lectures by European and Malagasy scholars were organized into four disciplines: cultural anthropology; language and literature; church history; and general history. The congress was well-attended by 85 persons with a close personal interest in Madagascar either by birth or profession.

In this article I will give a de-

scription of the common themes in Madagascar Studies as discussed during the congress.

Linguistics

Linguistic research has long concentrated on the issue when and how migrations from the Indonesian Archipelago to Madagascar took place. There are now basically two positions: one that migration occurred around the sixth-seventh centuries AD in one single sweep from one area in Indonesia. On the other hand are those who argue that migrations stretched out over a longer span of time between the sixth and the tenth centuries, and that various parts of Indonesia were involved. These questions are far from being settled satisfactorily: firstly, not enough languages in Indonesia have been adequately studied to provide for a proper comparison with the Malagasy language. Secondly, many Malagasy dialects are still insufficiently described. And, thirdly, comparative research



Linguistics, from left to right: Professor P. Vêrin, Professor W.A.L. Stokhof, Dr K.A. Adelaar and Professor O. Dahl.

needs to consider a wider range of evidence provided by artefacts and folklore to give a more satisfactory answer to the settlement history of Madagascar. Moreover, the impact of African migration to Madagascar has been far less thoroughly researched than the Indonesian mi-



Participants to the first Madagascar Congress in the Netherlands.

Photo: Wim Vreeburg

gration. Obviously, since detailed archaeological research has not yet been undertaken, archaeology has an important contribution to make.

History

The historical contributions at the congress focused largely on the sixteenth-eighteenth centuries and on the slave-trade which is well documented in European sources. Not surprisingly, the lecturers concentrated on the *daghregisters* (daily registers) of the Dutch VOC, of which a great many are still extant in the Algemeen Rijksarchief (General State Archives) in The Hague. The role of Madagascar in the history of the VOC has been neglected by Dutch scholars because they were mainly interested in the trading relations with Indonesia. A study of the *daghregister*-data on Madagascar may furnish us with essential knowledge about the formation of early states on the island. However, although historians like Dr Allibert and Professor Rantoandro have understood the value of this material there is also an urgent need for the recording of 'oral history' which could provide a useful check on the written material.

Church history was well represented by three papers, in one of which a new ecumenical history of the church in Madagascar was presented by Prof. B. Hübsch. But while the church history of the nineteenth century has been well researched, the shift from a missionary to a local church in Madagascar in the twentieth century has been little studied.

Anthropology

The possible contribution anthropology can make to history and linguistics has already been mentioned. Apart from this, there is still

a wide variety of possible anthropological themes which are crying out for further research. A particularly important subject is the formation of 'ethnic' groups and 'ethnic' identity. Many researchers call Madagascar the 'island of the ancestors' in the sense that the ancestors have an important influence on the daily life of the Malagasy. The 'ethnic' groups of Madagascar have been analyzed mostly from this perspective. Many scholars argue that a person who is born in a certain group, automatically assumes the ethnicity of the group. The crux of this argument is that people inherit their ethnicity from their ancestors and attain their ethnic identity at birth. Therefore ethnic identity is a state of being. In her lecture, Dr Rita Astuti of the London School of Economics and Political Science presented a different view of ethnic identity. She described how the Vezo of western Madagascar construe their identity by transcending descent or descent-based features of the person. Taking children as a convenient entry into the study of Vezo identity, she argues that to be Vezo is to have learnt Vezo-ness, and to perform it: identity is an activity rather than a state of being. Difference is construed by an analogous process of identification: others (the neighbouring Masikoro) are different because they have acquired and perform another identity. Both identity and difference are not inherent in people, but are performative.

Knowledge on the meaning of ethnicity in Madagascar and the differences between the 18 ethnic groups that are officially recognized is still very limited. While the folklore and the customs of the Merina, the largest ethnic group on Madagascar have been reasonably well explored, other ethnic groups, par-

ticularly along the coast, are so far almost virgin territory.

Conclusions

The participants in the congress stressed the need for the formation of an institutional unification of the research on Madagascar and made an impassioned plea for more research on Madagascar. Such an international collaboration is needed to ensure that future research on the island is successful and to fill the gaps in our knowledge about Madagascar. This is particularly pertinent for Malagasy customs, history, and language which may provide us with important keys on the past of Madagascar and, given the close links between Malagasy and Indonesian languages and cultures, of Indonesia as well.

Memorandum of Understanding

The congress was the first step in the direction of closer co-operation between Madagascar-specialists. To provide a further contribution to the growth and integration of knowledge on Madagascar the African Studies Centre (Leiden), the Interuniversity Institute for Missiological and Ecumenical Research (Leiden/Utrecht), the International Institute for Asian Studies, and Leiden University have concluded a Memorandum of Understanding with the University of Antananarivo. The priority of the MOU-research programme will be interdisciplinary research by anthropologists, historians, and linguists into ethnicity and state-formation in Madagascar. To augment the internationalization and co-ordination of Madagascar Studies this programme will be developed in close collaboration with Madagascar, Africa, and Asia specialists from all over the world. ◀

INTERVIEW

Bernard Arps:

'Trying to understand the Javanese without knowing the language? Impossible!'

Dr Bernard Arps (33) was appointed professor of Javanese on July 1, 1993. He will deliver his inaugural address on October 14, 1994. He teaches Javanese Language and Literature at Leiden University in the Department of Languages and Cultures of Southeast Asia and Oceania. He defended his Ph.D. thesis, which was entitled *Tembang in Two Traditions. Performance and Interpretation of Javanese Literature in 1992*.

By Dick van der Meij



Javanese is the mother tongue of a large number of people in the Indonesian Archipelago. In

fact, in the world list of languages it occupies the 13th place, just after a language like French and before Italian. This, in itself, insignificant fact has wider implications than would appear at first sight.

Although the national language of Indonesia is Indonesian, this language is by no means the mother tongue of most of Indonesia's inhabitants. Most people in fact grow up speaking Javanese, a language which has nothing to do with Indonesian. The Javanese are the largest population group in Indonesia, thus it is most important to understand their language if we want to understand a large part of the inhabitants of the country. Moreover, many literary traditions in the Javanese language outside Java proper are found in Palembang in Sumatra, Madura, Bali, and Lombok, with the language as the vehicle of two different religions: Islam and Hinduism. In the field of the study of Indonesian literatures, Javanese is thus also a very important tool. Furthermore, Javanese is not only spoken in the Indonesian Archipelago. There are also a large number of native speakers of Javanese in Surinam in South America.

Arps: The term Javanese in itself is rather problematic. If we are confronted with a population of say 70 million people living in a large area, of course we find many variations in the language. Up to now, especially since the late 19th century, the Javanese language was spoken in the Surakarta area has been proclaimed 'Standard Javanese'. However, this was inspired by political reasoning. Nonetheless, this dialect does give a student a good idea of what Javanese is, so this choice could have been worse. Students should bear in mind though that Javanese as spoken say around Banyuwangi in the far eastern part of Java is vastly different. I myself was rather shocked to find this out when I started my fieldwork for my doctorate in that area.

In the field of literature moreover we are confronted with older variations of the language called Old and Middle Javanese and a number of inscriptions in Javanese have been excavated. The language has its own script, which is found in many varieties through the ages. Interestingly, most of the literature in Old and Middle Javanese has been preserved in adjacent Bali and texts in this language are still being produced there today.

When we talk about studying Javanese, we are talking about a lot of things. Old Javanese texts, Modern Javanese literature, area language studies, performing arts — there is no end to the number of interesting features of Javanese culture. Is it impossible to do them all? What would be the fields within this area which would attract your attention most?

Arps: Traditional Western scholarship in the field of the Humanities has always sought to discover 'the best that has been thought and said'. It is in this tradition that we read the old classics and in this tradition we also conduct our philological research. We endeavour to find the uncorrupted text and try to discover if this constitutes something which comes near this 'the best that has been thought and said'.

This is not quite what I would like to do. In my view — as a researcher and bystander in the Javanese world — it is important to study as many aspects of Javanese as possible. In order to understand a people it is not sufficient to understand the 'best that has been thought and said', but rather 'anything that has been thought and said'. It is Javanese discourse I am interested in. If we want to understand the Javanese, we should start with their language. That is the tool they themselves use to give meaning to their surroundings and their actions. In the study of their discourse we are able to understand their culture, as this is constructed in it. Thus, I would like to study what things mean for the Javanese, not so much what Javanese things mean to us. There is no end to fascinating subjects to study: literature, language, theatre, cassettes, whatever makes it possible to understand the way the Javanese talk and thus the way they think.

My theoretical tools are to be



found mostly in the field of anthropological linguistics. This means that the study of the language should be conducted in close contact with the people. This has a number of implications for my research. For instance, I am not so much interested in an 'original, unpolluted' text and all the philological problems involved in this, but more in the use of a text. What do people do with a text? Why do they write them down so diligently? How do they sing them, understand them, digest them? Those are the sort of questions which appeal to me the most. Unfortunately this sort of interest requires going into the field, conducting fieldwork, in short, spending a lot of time in Java. Going to Java is a problem at the moment. Working at a university in Holland these days is a pretty busy job. If I want to do my job at the university well, I may find myself never able to go into the field again. That is, if I do not want to desert my duties.

Are there any grants in the university to enable you to go into the field when you do find the time?

Arps: Virtually none. There is very limited money available in the university. If someone wants to go out he or she has to find research grants him/herself. It is funny that people working in the departments of language and literatures are supposed to be 'armchair' scholars. This outdated notion still lingers on in the minds of the university policy-makers. 'Those Humanities guys only need to be at the university, at home, or, best of all, in a library. That should suffice for their studies', is the accepted view. If you are not an armchair scholar, then you are

in trouble trying to find the support needed if you want to go out.

I get the impression that the results of your studies will have relevance to a wider public than just the scholarly community. Since many Indonesians are Javanese, an understanding of them may be of interest for someone wanting to work or do business in Indonesia.

Arps: Indeed. I would like to study Javanese as it is now. My justification for studying Javanese language and culture lies not only in the past, but more importantly in the present. It is wonderful to have a collection of Javanese manuscripts, and libraries full of studies on Javanese matters, but it is the Javanese people themselves in whom we are ultimately interested. Imagine, working in Indonesia usually involves working with Javanese people. Can you imagine, trying to understand the Javanese without knowing the language? Impossible! Incidentally, did you realize there are more than 300

people currently publishing in the field of Javanese language and culture!

I understand that yours is the only chair of Javanese in the world. Are the Javanese themselves not interested?

Arps: It is, and indeed in Indonesia there is no chair for Javanese studies as here in Leiden. However, that does not mean that there are no interested scholars there, and they publish a lot of books and articles. It is more a political than an academic issue. If a chair for Javanese were to be installed in Indonesia, how about the other 400 odd languages? It would be logical to inaugurate a chair for every language, which would be way beyond Indonesia's means, unfortunately. I would be a keen supporter of the idea of scholarly attention being paid to every language, because much of what we can say about Javanese also holds true for a number of other Indonesian languages.

It is interesting to see that, viewed superficially, the Javanese themselves do not seem to be very much interested in their own language. They seem to take it for granted as it is their mother tongue. The modern literature is also rather limited and periodicals in Javanese are comparatively few. However, at a Javanese Language Congress held in 1991 there was a lot of interest from the Javanese community and they all complained about the deplorable state of the Javanese language.

Is there much interest on the part of Dutch students for Javanese?

Arps: In Leiden, in the Department of Indonesian Languages and Cultures, Javanese is compulsory

in the first year. After that it is optional and may be chosen within the programme. The student is then able to follow courses in Javanese for another 1½ years. After that they can choose to specialize even more and Javanese is one of the options. The number of students is not enormous but they are very enthusiastic.

At present, we (myself, Dr Willem van der Molen and Drs Jan van den Veerdonk) are compiling a new course book for Javanese. The aim is to enable the students to learn to understand and speak Javanese in order to allow them to enter into the discourse of the Javanese. After that they may specialize in whatever they fancy: Javanese history, Javanese religions, literature, performing arts, 'culture'. The programme is geared to the interests of the students. I myself teach Text and Function and Performed Discourse, especially Javanese theatre.

In the department there are only 2.5 positions for the study and teaching of Javanese, assisted by Drs. I. Supriyanto (language tutor). This is very little for the wide field the study of Javanese language and cultures presents. Moreover, we all have our own ideas and specialities. Van den Veerdonk is a morphologist, Van der Molen philologist, palaeologist, and codicologist. Sometimes I think the staff really is too small, but we do our best to provide the students with interesting programmes.

What are your plans for both the near and the distant future?

Arps: Oh, I have many plans. I have started research into the world of Javanese cassettes and their implication for Javanese discourse. I plan an edition of the *Serat Jayengbaya* which is an interesting late 19th century work of curious contents about a person, Mr. Jayengbaya, who would have liked to be the be all and end all but fails all the time. I would like to edit an old manuscript of the *Menak* which was acquired by Oxford as early as 1629.

I also plan to work together with an international group of scholars in Javanese to compile a handbook of Javanese literature in the widest sense of the word. There are specialists in Javanese literature all over the world and co-operation with them is very important in this project. It has not yet materialized but hopefully we will get started in the near future.

Currently I am planning a research programme on verbal art in audio and audio-visual mass media such as cassettes, radio, and television. The theoretical facets of anthropological linguistics will be on the agenda as well. Also my three promovendi at the moment take much of my time. All in all, I think I will be busy. ◀

Photo: Wim Vreeburg

Unpublished sources

Manuscript Collections Relating to Thai History in Europe

When asked to contribute to the Newsletter the thought sprang to my mind that this would be an excellent medium to provide information on Asian source materials in Europe. At present I happen to be giving a lecture course on Mainland Southeast Asian manuscripts and this has inspired me to write about collections of unpublished material related to Thailand, not only manuscripts that were originally written by Thais and which can be found in European museums but also handwritten material from Europeans themselves. The result is the following kind of rough guide, a sort of 'map' of the rich deposits of unpublished sources that have regularly been delved into by myself and my colleagues.

By B.J. Terwiel



I do not claim a full coverage: Europe is large, its collections immense and varied so that I am likely to have overlooked some important sources. This is merely a modest effort to introduce some of the collections that have come to my notice when studying Thai history. This account is thus limited to the five European countries in which I have personally had the chance to become familiar with many of their manuscript holdings: the Netherlands, England, Denmark, France, and Germany. The Vatican, Spain, and Portugal are left out simply because I have as yet not attempted to gain access to archival collections there.

The Netherlands

The most important unpublished Dutch sources for Thai history are undoubtedly those that relate to the United East India Company (VOC) kept in the General State Archives (Algemeen Rijksarchief) The Hague. Various scholars (among whom the Thai historian Dhiravat na Pombejra is certainly the most prominent) are in the process of unlocking this material. I myself have looked mainly at the sources for 1689 and 1690 and found a real storehouse of information, notably a copy of an Ayutthayan 'Daghregister' for the greater part of 1689. A perusal of the VOC indexes shows that throughout most of the seventeenth century there was quite a wealth of information gathered relating directly or indirectly to Thailand.

When working at the Archives during the mid-1980s, I greatly relished handling the massive bundles of letters and reports. Little did I realize that soon the greater part of the collections would be put on microfilm and access to the originals would be curbed. In my opinion the medium of microfilm is tolerable in the case of printed sources, but it is quite inappropriate for recording bundles of seventeenth-century manuscripts of differing sizes, which are written in

disparate types of handwriting. Half an hour of working through a single reel in order to locate a particular letter proved more stressful to the eye than a whole day of handling the originals.

For those interested in the political aspects of the relations between Thailand and Holland, at the Ministry of Foreign Affairs in The Hague there is a collection of consular archives which includes a series from Bangkok from 1860 till the outbreak of the Second World War. In the Royal Tropical Institute, Amsterdam, there is a nineteenth-century handwritten report on Siam which has been studied by Henk Zoomers. Finally, Han ten Brummelhuis has been studying the family archives of Homan van der Heide who was probably the most prominent Dutch national in Thai history.

England

The British Library houses a number of handsome, illustrated Thai manuscripts, the subject of a recent book by Henry Ginsburg. In the Oriental manuscript collection of the British Library is a bundle of Saci bark leaves with calendrical information written in Tai-Ahom characters, as well as a large number of photographs recording a single historical text in Ahom script. In the European manuscript collection of the British Library one also finds the notes and drawings of the German explorer Engelbert Kaempfer; these contain information on Siam at the beginning of Phetracha's reign and are being prepared for publication.

From the late Sao Sai Mung I heard that there are sizeable collections of Shan Manuscripts in England. He mentioned a collection in Oxford and I seem to remember him referring to some manuscripts in the Royal Asiatic Society.

Denmark

The National Library in Copenhagen has a collection of 116 manuscripts from Thailand. A descriptive catalogue was compiled by Georges Coedès and published in 1962.

I would imagine that there is still interesting material to be found on nineteenth-century Thai history, a time when Danes were

prominent there in various fields of endeavour. An enterprising student might try to locate papers, for example, those of the Richelieu family, or to discover if Gustav Schau has left written documents. However, Eric Seidenfaden, who died in 1958, spent about forty years of his life in Thailand and had wide-ranging scholarly interests to Thai history is a more likely possibility.

France

The Archives of the Missions Etrangères, Paris, house my favourite collection of missionary documents. The headquarters of the Missions Etrangères is situated in the Rue du Bac, in the same building in which the missionaries were already accommodated before the French Revolution; the cloister garden and architecture form an inspiring background to the masses of missionary documents relating to Thai history. These commence in 1662 with the journey of Bishop Pierre Lambert de la Motte and his companions. While I worked there in 1986 microfilming was in process, so I fear that the conditions described for the Algemeen Rijksarchief in the Netherlands may now also apply.

In the section Oriental manuscripts of the Bibliothèque Nationale I came across a few documents apparently stemming from the Tais in China, including a text apparently intended as an indigenous manual teaching the local Tai script.

In the Ecole Française d'Extrême-Orient I found quite a prominent collection of Buddhist manuscripts, an overview of which can be readily gained by way of a card index.

Documents about the relationship between France and Siam can be found in various archives among which the Archives du Ministère des Affaires Etrangères, Paris, and the Centre des Archives d'Outre-Mar, Aix-en-Provence appear to be the most important.

A Number of Laotian manuscripts, among which there are reported to be a series of medicinal texts, are said to be found in the library of the University of Nice, but I cannot vouch for this since I have not personally checked.

Germany

The German Foreign Office in Bonn holds documents related to the history of the political relations between Germany and Thailand. Photocopies of some of these documents can be consulted at the Library of the Thai Department, Hamburg University. Herr Stoffers in Munich is preparing a dissertation based largely on these documents

The Germans have a tradition of collecting Asian manuscripts of all kinds and in the many libraries and museums which house such collections there are likely to be some from Thailand, Laos, or the Shan States of northern Myanmar. Most of the Thai and Lao holdings have been described in four volumes of the series *Orientalisches Handschriften in Deutschland*.

The manuscript of the diary of Friedrich Schaefer, a medical doctor who worked in Thailand at the beginning of this century, together with a series of photographs has been deposited with the Thai department of Hamburg University.

Finally, my private collection is

thematically concentrated on astrological texts of all the Tai-speaking peoples. I have not attempted to collect original manuscripts but have been satisfied with photocopies and photographs.

In this short survey it has been shown that in Europe manuscripts relating to Thailand are fairly dispersed and only partially described in catalogues. It would not surprise me if there are still many beautiful manuscripts, as yet undescribed, trading archives, or private diaries still quietly waiting to be studied. Somebody may be stimulated by this short note to draw my attention to such gaps in my knowledge. ◀

The Indonesian-Netherlands Cooperation in Islamic Studies (INIS)

The history of INIS dates back to 1969 when the first group of 17 lecturers of Indonesian Islamic State Universities (Institut Agama Islam Negeri/IAIN) came to the Netherlands to expand the dimension of their knowledge of Islamic studies by making use of the rich archival, manuscript, and library resources in the Netherlands and by profiting from the Dutch expertise available. This first group was followed in 1978 by a second group, and in 1983/4 a third group arrived in Leiden.

by Nico Kaptein



In 1987 this exchange with Leiden was provided with a more structural basis when Professor Dr. W.A.L. Stokhof became programme director. Following this 1987-8 course, in 1989 the INIS programme was officially established. Initially the INIS programme was set up to assist the Indonesian Ministry of Religious Affairs to develop a nucleus of highly qualified staff of IAIN lecturers. For the main part, the programme was financed by the Dutch Ministry of Development Aid. Although INIS in this phase of its existence was almost entirely focused on the interests of Indonesia, it was apparent that Dutch Islamic studies also profited greatly from this co-operation through the intensive professional contacts with Indonesian colleagues.

In 1992 INIS went through a difficult period after the Indonesian government decided it was no longer able to accept financial assistance from the Netherlands. Because both the Indonesian and the Dutch governments found the INIS programme very beneficial in their own interests, the costs of the programme were taken over by two donors: the Indonesian government started to pay for the elements of the programme which were primarily beneficial to them, while the Dutch Ministry of Education and Sciences financed the Dutch side of the programme.

Activities and publications

Since 1989, each year a group of Indonesian IAIN lecturers has come to Leiden within the framework of INIS. So far, approximate-

ly 60 Indonesian lecturers, of whom a substantial number succeeded in obtaining their doctorate in Indonesia, have received MA or PhD training in Leiden. Besides these courses in Leiden, since 1989 two Dutch experts have been teaching at the IAIN in Jakarta and Yogyakarta. Apart from these teaching activities, a large number of publications have appeared under the supervision of an editor in Leiden, working in conjunction with the representative of Leiden University and his staff in Jakarta. This collaboration has produced 22 books (both translations, as well as original compositions) in the series INIS Materials, mainly in Indonesian, but also a few in English; 10 Newsletters, which include a bibliographical section and a section on current topics within Indonesian Islam; 8 volumes of the monumental Indonesian translation of the Advice of C. Snouck Hurgronje (d. 1936); and 4 volumes of the Indonesian translation of the collected works of this Dutch Islamologist.

New fellows are expected to arrive in September 1994. They will follow a new M.A. course in Islamic Studies at Leiden University, set up and executed in close co-operation between the projects division of the Department of Languages and Cultures of Southeast Asia and Oceania, the Department of Religious Studies, and the Department of Languages and Cultures of the Islamic Middle East. ◀

For information on the INIS programme or for a list of available publications please contact:

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Polish Contribution to the Saving of Cambodian Heritage (1980-1993)

In 1979 the government in Phnom Penh approached the world community with an appeal to help protect and preserve the monuments of Angkor. The Ateliers for Conservation of Cultural Property (PKZ) in Warsaw, Poland, answered the call, announcing their readiness to send a team of experts to Cambodia. Profiting from the diplomatic relations between Poland and Cambodia, a four-member team under Prof. Wieslaw Domasowski, director of the Institute of Preservation and Conservation of Works of Art of the Nicholas Copernicus University in Torun, conducted a ten-day survey of the Angkor monuments, the wall paintings around the Silver Pagoda and the collections in the national Museum in Phnom Penh. The 1991 Conservation Report compiled by the team, which contained both practical suggestions and expert commentary, was presented to UNESCO and to the Cambodian authorities.

Sophia University in Tokyo, not to mention the UNESCO in Paris, failed to attract sponsors, ultimately causing the mission to be suspended. Up to and including 1992, all the costs of operating the mission in Cambodia were covered by the ateliers of the PKZ from its own resources. The hosts have also participated significantly in covering the costs of the mission's operation in the field. The autumn 1993 season was sponsored by the Ministry of Foreign Affairs of the Republic of Poland.

By Lech Krzyzanowski

(Translated from Polish by Iwona Zych)



In 1985 the Polish-Cambodian Mission for the Restoration of the Wall Paintings on

the Silver Pagoda in Phnom Penh began operations. The Silver Pagoda, which is surrounded by a wall 600 m long, constitutes a separate unit in the complex of buildings belonging to the royal palace. The inside of the perimeter wall was decorated in 1903-1904 with a series of murals representing the Khmer interpretation of the Ramayana epic. The paintings occupy a total of c. 2200 m². Tropical climatic conditions and the general deterioration of the wall itself had resulted in the disintegration of the lower parts of the paintings and the generally poor condition of what still remained of them.

Restoration Procedures

For eight years now a Khmer team consisting of several dozen workers has been working for 3-4 months annually on the restoration (the workers include manual labourers, masons, and artists from the University of Fine Arts in Phnom Penh). The wall has been insulated, the original plaster desalinated, and new plaster introduced to replace what has been lost. Part of the peeling plaster has been reattached and some of the original painting layer has been preserved. Depending on the annual work schedule, the Polish side assures the participation of 1-4 certified specialists who prepare a technical programme, supervise the work, and participate in it, providing conservation materials and equipment brought from Poland. The specialists are also involved in instructing and educating the Khmer team in the principles and methods of painting conservation. In the future, joint conservation projects and the training provided for participants on the Khmer side should lead to a solution which can be considered satisfactory from the point of view of conser-



Angkor (Cambodia). The Bayon Temple.

vation. In time, a Khmer team which is fully capable of undertaking preservation activities independently will have been trained and prepared.

The three-month season in 1993 ended on December 21, just as ambassadors in Phnom Penh were negotiating an international programme for the saving of the Cambodian national heritage, which is an implementation of the Angkor Resolution adopted by the International conference in Tokyo in October 1993. The work of the Polish-Cambodian mission engaged at Phnom Penh has been summed up in a recent comprehensive report (see references).

Bayon Temple

In the 1990 the Polish-Cambodian Archaeological and Preservation Mission at the Bayon Temple in Angkor embarked on a pilot project which was intended to protect and preserve the monument as well as to investigate it from the archaeological point of view. The problem was presented to the international community of experts in the mission's English-language report on the Bayon Temple (see references). Negotiation with the L'Ecole Française d'Extreme Orient in Paris and the Institute of Asian Culture of

Friends of Angkor Wat

In April 1988, the International Association 'Friends of Angkor Wat' was granted legal status in Warsaw. In 1986-1987 two TV documentary films (Austrian and Polish) on problems of the Cambodian heritage were made on the initiative of the Organizational Committee of the Association. Both films were distributed in over 40 countries throughout the world.

EDUCON

The PKZ has also prepared a programme called EDUCON, which is based on eight years' practical conservation experience in Cambodia. The programme specifies the Polish approach to the protection and preservation of the Cambodian historical and cultural heritage and calls for specific actions to be undertaken. It has been presented to the UNESCO in Paris, the Conference of Experts of Angkor in Siem Reap (April 1993), and the International Conference on Angkor held in Tokyo in October 1993.

Educational programme

At PKZ it is believed the key to the practical protection of Cambodian heritage does not lie in the implementation of foreign pro-

grammes which anticipate the seasonal arrival teams of specialists from abroad, although such programme should by all means participate. An educational scheme which would prepare local Khmer workers to carry out simple preservation jobs which could be realized during the course of specific joint projects on the monuments in Cambodia would have the following positive effects:

- Improve the condition of a number of Cambodia's monuments;
- Substantially develop the human potential in Cambodia as far as the protection of monuments is concerned, combining this development with the opening of new job opportunities;
- Provide professional conservation teams with a base in Cambodia.

The Cambodian side is in favour of this line of action, which was indicated by the approval of the programme expressed by the head of the Cambodian delegation at the Intergovernmental Conference in Tokyo.

In 1986 the Polish Ministry of National Education sponsored five scholarships for students to study conservation at the Institute for the Preservation and Conservation of Works of Art of the Nicholas Copernicus University in Torun. The first to obtain a diploma in conservation, in 1993, was a Cambodian student. Another nine

Cambodians have been sent by the Cambodian Monument Protection Service to participate in training programmes conducted in the laboratories and ateliers of the Ateliers for the Conservation of Cultural Property (PKZ) in Poland. ◀

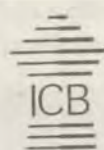
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25th Anniversary SEAMEO Regional Language Centre

This year SEAMEO Regional Language Centre celebrates its 25th Anniversary. 25 years ago the founding fathers of the Southeast Asian Ministers of Education Organization in a far sighted decision established the SEAMEO RELC in Singapore. The paramount objective of the institution was the provision of advanced training courses in language education for the language teachers of the region. Throughout this period SEAMEO RELC conducted regular training courses in Applied Linguistics in TESL/TEFL. These courses enabled participants to upgrade themselves and to obtain qualifications at the levels of certificate, diploma, M.A. in Applied Linguistics degree and the degree of doctor of philosophy. While changes have been made to the number of courses available at the Centre as well as the number of scholarship places, and the PhD programme has been discontinued, this practice of SEAMEO countries identifying their key personnel or potential key personnel for further development has continued to this day.

By Thomas Khng



The flagship of the SEAMEO RELC advanced training courses has been the Diploma in Applied Linguistics course which provides the scholars with a good foundation in an integrated body of knowledge about linguistics, curriculum development, language testing and evaluation, language teaching methodology and research methods. A good number of successful participants have gone on to read for the M.A. in Applied Linguistics at the Centre. Participants at this course come from all the SEAMEO countries as well as from places across the sea like the African States, Australia, the West Indies, Hong Kong and even Japan.

The certificate courses are of shorter duration and focus on specific areas in language education such as language testing, pragmatics, language curriculum design, the management of language programmes, and so on. These address perceived important areas identified by SEAMEO RELC professional staff in consultation with the ministries of Education in the region. This consultative practice has enabled the Centre to remain relevant and effective in meeting the needs of member countries in the area of language teaching. There are also other regular short courses leading to a Certificate in TESOL and in the Teaching of English for Business and Technology.

It can be seen that Language of Specific Purposes is a key concern uppermost in RELC's scheme of things. It ensures that English of Specific Purposes (ESP) receives close attention. One striking feature in language education in the region has been the increasing focus on ESP as the way to meet the language needs of the diverse peoples of Southeast Asia whose mother tongue is not English. The burgeoning economies of South-

east Asia have made it imperative that the peoples of the region with their rich cultural heritage and diversity of languages become effective communicators in the English language. By a process of natural selection the peoples of the region have chosen English as the lingua franca to communicate with one another and with the rest of the world. ESP in a multilingual and multi-cultural setting like Southeast Asia has become the key to open the door to development, progress, and commerce with the world at large. SEAMEO RELC as the regional language centre of the SEAMEO countries occupies a pivotal position and is in a position to



Members at the certificate awarding ceremony

Photo: SEAMEO

offer the necessary training. It fulfils its mission in part through its regular courses.

SEAMEO RELC Publications

Another aspect of SEAMEO RELC's role is the series of publications it has brought out over the years. Through its research efforts, the Centre publishes Occasional Papers, Monographs, Anthologies, the RELC Journal and Guidelines to provide language information both of a theoretical and of a practical nature. Although SEAMEO RELC has a small staff, it has managed to publish regularly covering a wide spectrum of language concerns through collaboration with language specialists from all over the world.

REL Regional Seminars

Another Centre activity that puts RELC on the map in the world of Applied Linguistics and language teaching is the holding of the RELC Annual Regional Seminars each April. These seminars bring together leading researchers and practitioners in particular aspects of language education. They enable practising teachers in the SEAMEO region to listen to and interact with those at the cutting edge in their areas of language education research. Some 600 scholars each year help make the seminars a rewarding and enlightening experience. This year the theme of the seminar was 'Reading and Writing Research: Implications for Language Education'.

Institutional Linkages

In addition to conducting advanced training courses over the last quarter of a century, SEAMEO RELC established linkages with in-

stitutions that intensify the multiplier effect. The principle of maximum effectiveness is a touchstone regulating centre policy. This is especially so in the case of the services the centre is able to secure from language experts from Australia, Canada and the U.S. whose expertise is available only in short durations which must be optimized for greatest impact. These linkages are with leading institutions in the region which are required to contribute in part to the organization of the delivery system with the result that this tripartite effort puts international experts in touch with practising teachers in the field.

The most important outcome of these institutional linkages has been the number of projects SEAMEO RELC has set up with co-operating institutions throughout the region. For instance, with Thailand SEAMEO RELC has a TEFL project resulting in practical mod-

Another AIDAB funded project is located in the Philippines where we are working closely with De La Salle University and Macquarie University of Australia to develop a handbook to assist teachers in the production of teaching materials for their classroom use. While published materials are available, there is nothing like a teacher being able to develop his or her own materials to suit the needs of his or her students.

SEAMEO RELC is also organising a series of symposia in the region to meet identified needs of the Ministries of Education. This August, SEAMEO RELC brought out Australian experts to Malaysia to lead a symposium on Learner Training together with SEAMEO RELC specialists. One symposium will be conducted in Singapore in collaboration with the National Institute of Education and the Ministry of Education. Another symposium will be conducted in Brunei Darussalam on Process Writing in Schools. These symposia are also funded by AIDAB.

Recent Trends

In view of the rapid economic and social development in the region, various countries of SEAMEO have established their own institutions to provide their teachers with the necessary qualifications to meet their national needs. Most SEAMEO countries now have good teacher training institutions fully equipped to provide basic qualifying training. This advance in the provision of a high level training is to be welcomed but it has repercussions on the nature and type of training that SEAMEO RELC as a regional centre should provide. This changing scenario has also resulted in a change in the policy of donor countries who now prefer to support joint projects.

SEAMEO RELC's new direction is now towards providing a range of courses that are more role-specific. The Centre could provide the following: training for academic planners, language testers and programme evaluators; training for material designers and developers; training for managers of language programmes; training for inspectors of English; training for teacher trainers; training for ESL/EFL specialists to provide training in the distance education mode; training for media specialists in language programme.

This would mean that future courses at the Centre are likely to be shorter in duration and will cater to those in positions to enhance the multiplier effect. The courses would also be more intensive and interactive. Participants will present and share learning experiences in seminars. This will reflect our recognition of the need for greater learner autonomy.

Such a change in emphasis would address a regional trend towards greater learner centredness in education. Greater emphasis will be placed on task based courses



Headquarters of SEAMEO-RELC

Photo: SEAMEO

ules for the upgrading of secondary school teachers to be delivered in the distance education mode. The materials have been trialled in two sites in Thailand: at Chiangmai and at Nakon Ratchasima. This project funded by CIDA is the joint effort of Canadian institutions co-ordinated by York University English Language Institute, SEAMEO RELC and the Ministry of Education of Thailand.

In Indonesia, SEAMEO RELC is working on a project to develop a proficiency test for pre-service teachers of English in Indonesia. The test battery has been trialled in four teacher training institutions in Indonesia and plans are underway to develop another test to gauge the English language proficiency of in-service teachers. The funding support is from AIDAB and SEAMEO RELC is working closely with the Language Testing Centre of Melbourne University as well as with IKIP Semarang to ensure that these tests would be available for application throughout Indonesia.

AIDAB funding is also supporting the Distance Education TEFL Programme which SEAMEO RELC is developing in collaboration with the Centre for Applied Linguistics at the University of South Australia (CALUSA). The co-operating Vietnamese institution is the Hanoi University for Teachers of Foreign Languages (HUTFL).

es which will have more real life situations and will be more closely related to the actual use of language in work places and the schools.

Distance Education

A development that has caught up with SEAMEO RELC and indeed will catch up with other institutions in the region is the need to turn towards distance education as a major means of course delivery. This will be a way to reach the largest number of trainees in the cheapest manner. The region is vast and the number to be trained is formidable. Distance education will increase in importance as the years go by and developments in technology will enhance the effectiveness of this mode of course delivery. From the trainees' point of view the convenience of progressing at a pace suitable to them will be an added advantage. SEAMEO RELC is rapidly gaining experience in drawing up materials to be delivered in the distance education mode and is confident that distance education will help it to achieve its mission more effectively. Some of the centre's future projects could also use distance education as their mode of delivery.

Conclusion

These shifts in the course offerings and project based activities will not mean that classroom teachers will be neglected. Rather a higher level of key personnel in language education will be developed to pull the classroom teacher along. Language for special purposes will be a corner stone since utility will be the deciding factor in the choice of approaches. Language education will remain the most important consideration for the countries in the region in their march towards a higher quality of life and the English language will be one highway in this quest for a long time to come. ◀

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Institute of Southeast Asian Studies in Singapore



Soon after Singapore became independent in 1965, there was concern among the Singapore authorities that, though it occupied a key strategic location in the region, their country possessed only limited knowledge of its Southeast Asian neighbours and that this situation should not be allowed to continue.



Subsequently the Institute of Southeast Asian Studies was established by an Act of Parliament in May 1968 as an independent regional research organization. Its interests are primarily modern Southeast Asia, particularly the problems of stability and security, economic development, and political and social change.

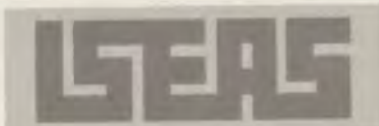
Kernal Sandhu

As stated in the Act, the Institute is governed by a twenty-two member Board of Trustees, comprising nominees from the Singapore government, the National University of Singapore, the various Chambers of Commerce, and professional and civic organizations. A ten-man Executive Committee oversees day-to-day operation; it is chaired by the Director, the Institute's chief academic and administrative officer. The first director was Harry Benda, an American scholar who was an Indonesian specialist. The second director was John Legge of Australia, who was also an Indonesian specialist. He was succeeded by Joseph Silverstein, an American who is a Burmese specialist. However, the rapid development of the Institute was under the directorship of Kernal Sandhu, a Malaysian Indian who later became a Singaporean. Sandhu was the first Southeast Asian scholar who occupied the position, and was also the director who served the longest period - from 1972 until his demise in 1992. The present director is Chan Heng Chee, a woman political scientist in Singapore.

The institute saw rapid development in the 1970s and 1980s under Sandhu. He was instrumental in attracting funding sources for ISEAS research projects.

Focus of ISEAS

The Institute initially focused on social sciences, later expanding to include economic and strategic studies. Its publications reflect the



Institute's various interests. *Southeast Asian Affairs* is an annual which surveys political and economic development of Southeast Asia; *ASEAN Economic Bulletin*, issued three times a year, focuses on economic studies; *Contemporary Southeast Asia* is a quarterly on international politics; and *Sojourn* is an ethnicity journal published biannually. In addition, ISEAS has also published 600 books, monographs and occasional papers. There is no doubt that it has become one of the leading academic publishers in the region.

As a research institute, ISEAS now attracts an average of 16 Fellows and Senior Fellows, in addition to 42 research Fellows, 6 Research Associates, 44 Visiting Fellows and 29 Visiting Associates every year, or an average of 137 core and short-term specialists from all over the world annually.

ISEAS organizes workshops, seminars and conferences, its library has the largest collection of materials on ASEAN in the world. ◀

SOUTHEAST ASIAN PROGRAMME

National University of Singapore



The National University of Singapore (NUS) was formed in 1980 as a result of the merging of Nanyang University and the University of Singapore. However, there was no Southeast Asian Programme in the NUS before 1991, although the need for such a programme was felt much earlier. It represents an outgrowth of the compelling sense that Singapore has been and still remains an inextricable part of the cultural, economic, and political network of Southeast Asian societies.

Southeast Asian Studies is basically concentrated in its Faculty of Arts and Social Sciences. Six departments (Economics, Geography, History, Malay Studies, Political

Science and Sociology) in the university place a strong emphasis on Southeast Asian studies as evidenced by the number of courses offered.

The present Southeast Asian programme is at undergraduate level and is multi-disciplinary in content. However, there is an emphasis on culture as the student is required to learn at least one Southeast Asian language. Currently only Bahasa Indonesia is being taught, but Vietnamese and Thai may also be offered.

The programme's courses are divided into two groups. One group comprises course that are taken from the six departments which have strong Southeast Asian content, the other are courses which are specially designed for the programme but use existing staff members from other departments.

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Directory

As a centre for Southeast Asian studies, the programme has attempted to serve as a network by publishing a directory of 'Southeast Asianists' who are at the National University of Singapore. According to the directory, in 1993 there are 82 Southeast Asianists at NUS, of which about 15 are interested in Southeast Asia in general. The rest are mainly interested in individual countries. The largest group are specialists on Malaysia (43) and Singapore (34), although there is some overlap here. ◀

Archives française de la péninsule indochinoise: Le Centre des Archives d'Outre-mer

Le Centre des Archives d'Outre-mer à Aix-en-Provence (France) conserve notamment les archives de la présence française en Indochine et dans le territoire de Kouang Tchéou Wan, de la conquête de la Cochinchine aux accords de Genève en 1954. Ces documents forment deux grands ensembles: les archives provenant de l'administration centrale parisienne, c'est-à-dire du ministère des colonies puis de la France d'Outre-mer; les archives rapatriées lors du départ de l'administration française d'Indochine.

Par Sylvie Clair



Les archives du ministère des colonies ont été conservées jusqu'en 1986 dans les locaux

de l'ancien ministère, rue Oudinot, à Paris. Elles ont ensuite été transférées à Aix-en-Provence. Les fonds concernant l'Indochine se répartissent en plusieurs ensembles. Les deux plus importants sont ceux dits 'Série géographique Indochine ancien fonds' et 'Série géographique Indochine nouveau fonds'. Il s'agit d'un classement un peu artificiel, établi au détriment du principe archivistique de base qui est le respect des fonds, à partir de dossiers extraits des différents services du ministère. La partition entre 'ancien fonds' et 'nouveau fonds' est d'ordre chronologique en principe, le premier couvrant la période du milieu du XIX^{ème} siècle à 1920, le deuxième de 1920 à 1954. En fait on trouve des documents du XIX^{ème} siècle dans le 'nouveau fonds'.

Les deux fonds sont classés en numérotation continue, les fichiers eux étant présentés suivant un cadre de classement alphabétique, chaque lettre de l'alphabet présidant un thème (A=Affaires politiques, B=Relations extérieures, C=Missions, etc...). Ce cadre est cependant purement intellectuel: il sert à la recherche est non pour demander le document.

Les recherches sur l'Indochine doivent impérativement être complétées par la consultation des autres fonds du ministère des colonies, principalement ceux des Missions, de la direction des affaires politiques, de la direction des affaires économiques (banque de l'Indochine), du dépôt des fortifications des colonies (supplément), de la direction du contrôle, de l'inspection des travaux publics (1^{ère} série), de l'agence économique de la France d'Outre-mer (1^{ère} et 2^{ème} série), qui recèle de nombreux documents photographiques.

Le fonds de la commission d'enquête dans les territoires d'Outre-mer, dite 'commission Guernut', lancée par le Front populaire et menée en 1937-1938, présente l'état des territoires coloniaux à cette époque sur les

plans social, économique, et politique.

Le fonds du SLOTFOM (Service de liaison avec les originaires des territoires français d'Outre-mer) est essentiel pour les études portant sur les activités politiques et les mouvements nationalistes des Indochinois en France ou dans leur territoire de la fin de la première guerre mondiale à 1945. Les sous-séries SLOTFOM III et IV sont tout particulièrement intéressantes à ce sujet. La sous-série SLOTFOM VIII concerne surtout la situation politique en Chine et les activités chinoises en France.

Le petit ensemble 'série géographique Siam' (15 articles) contient des documents sur les relations entre le Siam et la France depuis le XVII^{ème} siècle. La 'série géographique Asie orientale' comporte des documents sur la Birmanie, la Chine, les Philippines, le Japon, les Indes néerlandaises (depuis le XVII^{ème} siècle). On y trouve également les papiers de l'orientaliste néerlandais Isaac Titsing (1768-1810).

Dans le fonds de la direction des affaires politiques déjà cité, des documents éclairent les relations de la France (à travers ses colonies) avec les autres puissances coloniales établies en Asie ou avec les autres pays d'Asie.

Les archives locales

Lors des accords franco-vietnamien et franco-cambodgien du 15 juin 1950, le projet de transfert des archives en France posa la question de leur partition entre les Etats nouvellement émancipés et leur ancienne métropole. La distinction fut alors établie entre archives 'de souveraineté' ('Haute-administration, police, armée, politique générale' et dossiers du personnel français) et archives administratives ou de gestion (émanant des services techniques notamment). Les premières furent considérées comme propriété de l'Etat français, les secondes restèrent sur place.

Pour l'Indochine, cela se traduit en ces termes: ont été rapatriées en France (et se trouvent de ce fait conservées au centre des Archives des Outre-mer): la presque totalité des archives du fonds des Amiraux puis du gouvernement général de l'Indochine (depuis les origines de la conquête de la Cochinchine jusqu'en 1945); une partie (sur le

principe des accords évoqués ci-dessus) des archives des résidences supérieures au Tonkin, en Annam, au Laos et au Cambodge.

Les archives de la Cochinchine sont demeurées intégralement à Saïgon.

Ces fonds sont classés selon le cadre alphanumérique publié en 1934, dit 'cadre Boudet', du nom de l'archiviste du gouvernement général qui en est l'auteur.

La résidence supérieure au Tonkin est subdivisée en deux ensembles:

- l'ancien fonds: archives parvenues classées et munies d'un fichier
- le 'nouveau fonds': archives classées à Aix-en-Provence (base informatique 'Tonkin').

Les résidences supérieures en Annam et au Laos ont été classées à Aix-en-Provence.

La résidence supérieure au Cambodge, qui regroupe un ensemble important provenant à la fois du Phnom Penh et des résidences locales, est en cours de traitement (base informatique 'Angkor').

Des fonds émanant de services du gouvernement général ont fait l'objet d'un classement particulier:

- Etat-major (1880-1899): correspondances, journaux de reconnaissance et de marche des régiments, rapports de cercles des territoires militaires, pour le Tonkin, l'Annam, le Laos, Kouang Tchéou Wan et Chantaboum (Siam);
- cabinet militaire: documents de la fin des années 20 jusqu'en 1945, portant particulièrement sur la période 1939-1945 et l'occupation japonaise en Indochine;

- direction des services économiques: 1914-1944;
- direction des affaires politiques: fin XIX^{ème} siècle-1938;
- sûreté générale (sous-série 7F): 1913-1945, quelques documents de 1945 à 1953.

Les archives postérieures au coup de force japonais du 9 mars 1945 n'ont pas fait l'objet d'un classement en Indochine. Elles sont arrivées en vrac, munies d'un état sommaire établi souvent dans la hâte lors du rapatriement. Elles ne sont pas encore entièrement accessibles, fautes d'un classement adéquat.

Sont désormais disponibles les fonds: du Haut commissariat de France en Indochine; de ses conseillers: diplomatique, politique, économique, social; du service de protection du corps expéditionnaire en Indochine (S.P.C.E.); de la direction générale de la documentation.

Ces documents recouvrent les dernières années de la présence française en Indochine, de 1945 à 1954. Les archives du Haut commissariat de France au

Cambodge sont également en cours de classement (base informatique 'Naga').

Le fonds dit 'du gouvernement de fait' regroupe des documents saisis sur le Vietminh. Rédigés en majorité en quoc ngu, ils concernent le Nam Bo en 1945-1946 (mise en place de l'administration du Vietminh, situation économique).

Varia et alia

Le C.A.O.M. conserve également des papiers d'origine privée. Sont à remarquer les fonds: Francis Garnier, explorateur du Tonkin (1854-1874): 17 et 31PA; Bouault, professeur d'histoire au lycée de Saïgon (1857-1879): 8APC; Dauvillier, lieutenant-colonel au Tonkin (1865-1915): 105APC; Jean Dupuis (1872-1912): 1APOM et 66 APC; Paul Dislere, directeur de l'Ecole coloniale à Paris (1876-1935); Gallieni au Tonkin (1892-1895): 44PA; Albert Sarraut, gouverneur général de l'Indochine (1911-1914, 1917-1919): 9PA; Gastaldy (1923-1930) photographies et documentation ethnographique et archéologique sur la Birmanie, le Cambodge, la Cochinchine, le Siam: 74APOM; les papiers dits 'Decoux' qui proviennent en fait de divers gouverneurs généraux d'Indochine de 1935 à 1945; de la Foefi (Fédération des oeuvres de l'enfance française d'Indochine): 90APC; Marius Moutet lors de ses deux ministères des colonies (1936-1937 et 1946-1947); Ecarlat (1945-1958), qui fut conseiller politique pour les régions thaïes, puis directeur du cabinet du commissaire de la République au Nord-Vietnam: microfilm 130MiOM; Miguel Pereyra, administrateur au Tonkin

puis commissaire de la République au Laos (1947-1953): 48PA; Léon Pignon, haut-commissaire de France en Indochine: conférence inter-Etats de Pau en 1950 (90APC).

Les recherches peuvent être poursuivies dans la cartothèque (plus de 50 000 documents) et les fonds iconographiques (photographies, estampes, affiches). La bibliothèque, riche de plusieurs dizaines de milliers d'ouvrages, regroupe les bibliothèques de l'ancien ministère des colonies, de l'école coloniale, et celle constituée sur place à partir de 1966. De nombreux titres de la presse locale y sont conservés. ◀

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CANADIAN ASSOCIATION OF ASIAN STUDIES (CASA)

Southeast Asia: A View from the Periphery

Sinicized, indianized, and colonized, Southeast Asia as a region and the nation states of Southeast Asia appear to have been constructed from outside, defined by those who have an interest in dividing up Asia for their own ends. What does it mean to be externally defined? For indigenous scholarship? For the study of Southeast Asia in Canada? Southeast Asia is literally at the margins of South and East Asia. Southeast Asia bracketed within Asia, and Southeast Asian studies bracketed within Asian Studies in Canada are literally and figuratively on the periphery.

Today I would like to examine this periphery and consider how the area has been defined and shaped by others, and consider the consequences for the study of Southeast Asia in Canada. But after whining a little, I would also like to consider the power of the periphery, and the advantages of scholarship at the periphery.

By Penny van Esterik



Consider for a moment how Southeast Asia is first presented to our students:

- as the crossroads of civilization, something one passes over on the way to or from other places.
 - as waves of migrations from Nanchao sweeping through the mainland, into the islands of Southeast Asia and the far flung islands of the Pacific
 - as states carved not from essential cultural characteristics or local boundaries, but from the historical moment whereby colonial forces from Britain, the Netherlands, and France, wearied of fighting indigenous forces and each other, permitted Siam to remain uncolonized.
 - as societies unable to reach a state level of organization and develop the accoutrements of civilization until 'Indianized' (Southeast Asia was referred to as Greater India, Netherlands East Indies. What was probably the first course of study on Southeast Asia at Leiden in 1877 was entitled *Manners and Customs of the Natives of the Netherlands East Indies*)
 - even in prehistory, archaeologists concluded (prematurely) that nothing significant developed in Southeast Asia. It was exciting to be part of the effort – if even for a brief period of time – that tried to turn this relation on its head, and postulate Southeast Asia as the site of the earliest rice domestication, the earliest bronze, the earliest painted pottery. (Of course, this reflects the futile and childish 'me first-ism' of Asian archaeology!)
 - in many religion courses the Theravada Buddhism of Burma, Thailand, Laos, Cambodia is equated to the lesser wheel, Hinayana Buddhism in contrast to the Mahayana, the great wheel of the rest of Buddhist Asia
- Southeast Asia is a post-colonial construction. The term came into use in World War II to define Lord Mountbatten's theatre of operations in Burma and Malaysia. Its

boundaries were further solidified by American foreign policy in the sixties.

Even before that time, Euro-American scholarly traditions struggled to define the area and justify it as a focus of study. Some rather self-conscious efforts include discussions of the region as a single ethnological field of study (the Leiden school). American scholarship has stressed the mainland-island divide, or the upland-lowland divide which served to distinguish lowland majorities from upland minority peoples.

But whatever way you cut it, Southeast Asia is geographically, politically, and culturally diverse, with few unifying characteristics. Potential criteria that could have been used to cross cut this diversity refer to the conditions of everyday life (*habitus*); these include:

- complexity of technical production and patterning of cloth including the use of 'fermenting' processes for natural dyes, and the centrality of textiles in social and economic life.
- complexity and commonality of elements of cuisine involving fermenting fish sauces and meats
- use of medicinal flavours as flavour principles in cuisine
- gender complementarity and gender ambiguity in performative culture and continuing into everyday life
- the popularity of masking and shadow plays (again, with a continuity into everyday life)
- synaesthetic sensitivities over intellectual pursuits (fewer centres of 'learning' compared to China and India but many ways of knowing)
- water-oriented cultures with navigation skills
- high tolerance for homosexual and bisexual activity
- low population density compared to China and India (with the exception of North Vietnam and Central Java)

Southeast Asian Studies

And how do these struggles for definition and identity play out in their reflections in academia, in 'the study of' Southeast Asia? Where are the 'great traditions' of Southeast Asian studies? In Leiden where colonial administrators

were trained? In the U.S. where the Department of Defence set up area studies and language training programmes in the sixties? While Canada has had neither of these historical 'advantages', Southeast Asian Studies in the Netherlands and the United States, even with the great influx of institutional support from governments, experience the same problems as Canada faces: insufficient language training, over-emphasis on marketable expertise, tensions between area studies and disciplinary loyalties and difficulties integrating into Asian Studies Programmes.

Southeast Asian studies in Canada, as elsewhere, have been difficult to institutionalize. With the exception of the University of British Columbia, the lack of Southeast Asian centres is masked by the new-speak Asia-Pacific and Pacific Rim centres. There are no 'great traditions' of Southeast Asian studies in Canada, nor is there a single dominating discipline shaping the 'study of' Southeast Asia. Not history, not literature – the classics of Asian studies – where historical and textual studies of great literary traditions have flourished.

If any one discipline dominates Southeast Asian Studies in Canada, it is probably anthropology – the discipline whose boundaries are most porous – the discipline most able to cope with the kind of diversity that is characteristic of Southeast Asia. Political Science probably comes in a close second. And what concerns dominate these disciplines?

- in depth studies of local traditions requiring language skills and sufficient historical and political context to make ethnography speak to global issues
- challenges to feminist theorizing by both western and indigenous feminists about women and gender
- examination of 'development' as defined by external agencies and state bureaucracies
- local processes of change (with particular attention for resistance to development)
- cultural pluralism
- colonial and post colonial studies of the nation state.

Our lack of an 'Orientalist Tradition' comparable to that existing in South and East Asian Studies may be politically correct, but it leaves us with no archives, no tradition of philology, no translation series to bring the classical scholarly traditions of Southeast Asia to the attention of non-specialists.

Other disciplines and interests

Southeast Asia and Southeast Asian studies is filled with instant experts, in development and business, who know the area intimately enough to exploit the many grant opportunities our Govern-

ment provides and who, without language skills or historical grounding, can assist in and partake of the economic transformation of Southeast Asia, now redefined as the Pacific rim (note, we are still on the edge – from outer to periphery to rim!). Thus, we find much new work on Southeast Asia located in business schools, administrative and management studies, environmental sciences (as rapid industrialization wreaks havoc in Southeast Asia), and education faculties, the entrepreneurial strength of Southeast Asian Studies in Canada.

Other new interests emerge more directly from the political economy of Indochina. These scholars found Southeast Asia not as a distant area on a map, but as refugee children from Laos, Vietnam, Cambodia who entered their classrooms and were admitted to Canadian hospitals, and as new versions of Buddhist practice which emerged in Lethbridge, Victoria, and Kitchener. But the war in Indochina produced little scholarship on Vietnam and less on Laos and Cambodia, although refugees from those countries produced a demand for courses with more Southeast Asian content.

CCSEAS and CASA

And what of the Canadian Council for Southeast Asian Studies (CCSEAS) in the Canadian Asian Studies Association (CASA)? Our loyal and enthusiastic members often have more loyalty to their disciplines than to area studies, more commitment to their local counterparts than to CASA. While commitment to the region has increased in Canada, membership has declined. But the core of scholars has remained loyal. We have within CCSEAS substantial scholarly achievements by individuals, but no collective wisdom about how to take these labours of a lifetime and build them into permanent institutions.

CCSEAS was born in Guelph in October 1971, during a meeting of Ontario University professors actively involved in teaching and research on Southeast Asia. It was first identified as the Ontario Council for Southeast Asian Studies, and was organized to ensure close co-operation among universities. That first year, twenty-four professors at eight universities in Ontario were identified as having expertise in Southeast Asia. Later, the CSEAS of Ontario was recognized as a regional council of the Canadian Society for Asian Studies, (now the Canadian Asian Studies Association), and expanded their mandate to cover all of Canada (CCSEAS).

The Canadian Council for Southeast Asian Studies has grown from a small group of colleagues in the early 1970s to a network of several hundred scholars. In twenty years CCSEAS has expanded across the country to draw members from Victoria to St. John's.

Future of Southeast Asian Studies in Canada

In my selfish, partisan mode, I want to see CCSEAS match the South and East Asian Councils in numbers of professionals, graduate students, and grants. I want every Asian Studies Programme in Canada to have a strong component of Southeast Asian Studies. But, as my daughter would say, get real, Mom!

To accomplish these goals, we need more public outreach to reach new constituencies, since Southeast Asia as a geopolitical entity is not understood by the general public whose knowledge of SEA is probably best understood through food, textiles and tourism. Second, we need more regional comparison both within the Southeast Asia and across Asian regions. Third, we need more language study for its own sake rather than for immediate use. The eight national languages of Southeast Asia are rarely taught in Canada, let alone the hundreds of regional languages needed by specialists. I have a hard enough time convincing my students to study Tagalog or Thai, let alone Sanskrit or Old Javanese. The few linguists of Southeast Asian languages in Canada are also marginal within their own programmes. Thus, they have little power to expand their programmes.

We are told that Asian Studies can remain viable to the extent that it serves public policy needs. For SEA this is a dangerous oversimplification; with ten countries, Canadian relations with any single country are unlikely to reach the same immediacy as our relations with Japan, China, or India. Should that shape funding priorities?

What we must do is find a way to link those studying Southeast Asia together in a loose but useful network, and encourage Asian Studies programmes to find ways to include the one person in a theatre department studying Southeast Asian shadow plays, the graduate students studying Vietnamese history, the MBA faculty member working on Indonesian entrepreneurial activities. Perhaps we need to forge more links with American schools. York University might find ways to link with the Southeast Asian resources at Cornell, rather than dream of obtaining funds for setting up programmes as comprehensive in Canada.

So the view from the periphery is positive and powerful – underfunded and overambitious, but fertile and fun. While Mount Meru of traditional Hindu-Buddhist cosmology may lie elsewhere, the still point in the sacred exemplary centre is not always the most challenging place to be. ◀

Calgary, June 1994

Presidential Address:
Canadian Council for Southeast Asian Studies (CCSEAS)

THE HUNTER THOMPSON COLLECTION

Research on old Javanese Gold in the Tropenmuseum Amsterdam

Surprisingly, research on old Javanese gold has been neglected for a long time. Until recently the mainstream of Javanese archaeology and art history was concerned with the excavation of and research on the larger stone monuments and sculptures and to a lesser degree with the study of bronze artefacts.

The almost total silence with regard to old Javanese gold is in stark contrast to its importance in Java and its worldwide fame in ancient times. Thus, Indian and Greek texts dating from the first centuries of our era describe Java as being rich in grain and gold. This is corroborated by the numerous finds of old Javanese gold. In fact, gold objects by far outnumber any other ancient Javanese remains. They consist of coins, jewellery, ritual objects, and images of gods. Gold items were apparently available to broad layers of society, although Java seems to have imported its gold from elsewhere, probably Sumatra or Kalimantan, for only few deposits of gold and no traces of ancient gold mining have been found on the island.

By Marijke Klokke



The art collector, Hunter Thompson, has played an important role in awakening recent interest in old Javanese gold. With his financial support, an exhibition was set up in the National Museum in Singapore in 1988 and an accompanying catalogue was published (Miksic 1988). A more extensive – and for the time being the most encompassing – work on old Javanese gold focusing on the Hunter Thompson collection was published in 1990 (Miksic 1990). Finally, contact between Wilhelmina H. Kal, the Southeast Asia curator in the Tropenmuseum in Amsterdam, and Hunter Thompson, brought the Hunter Thompson collection, almost 500 pieces, to the Tropenmuseum in Amsterdam in 1992 for research and an exhibition in 1993. The collection was sent to Berlin for technical analysis and a seminar was organized in the Tropenmuseum in 1993. The papers given at the seminar have now been published (Kal 1994).

Future and current research

After a summary, a preface, and an introduction by the editor, John N. Miksic examines old Javanese gold from the point of view of an archaeologist; Pauline Lunsingh Scheurleer applies the stylistic approach for dating objects to three of the gold pieces in the Hunter Thompson collection; Wahyono Martowikrido, for the first time, describes the spectacular gold hoard consisting of coins, jewellery, and ritual objects amounting to a total of c. 32 kg, which was found in Wonobojo in October 1990; and Josef Riederer presents the results of the technical analysis of the Hunter Thompson collection which was carried out in Berlin.

The conclusion which inevitably forces itself most upon the reader is that a great deal of research is still needed in all the four disciplines these four scholars represent: archaeology; art history; anthropology; and technology. Miksic indicates five gaps in the ar-

chaeological research which should be given priority: research into ancient mines; village level smithies; the persistence of pre-classical styles into recent times; the tools used by goldsmiths; and, finally, gold as a measure of value. The stylistic method applied by Lunsingh Scheurleer seems to be fruitful for dating the objects and she will be expanding it in the future (see also Lunsingh Scheurleer 1994). The most important conclusions from the technical analysis are that silver seems to have been used

abundantly in early gold objects, to be replaced by copper in later items, and that a considerable range of techniques was applied by the ancient Javanese goldsmiths. Supported by the results of the stylistic method, further technical research may refine our knowledge of the kind of materials and techniques used in particular periods and may help to distinguish recent imitations from ancient objects.

The high technological achievement in ancient Javanese gold-working was also alluded to by Jan Fontein, who gave an informal talk on July 8 1994 for a small group of mainly Dutch specialists in various related fields on the occasion of the publication of the papers. Having investigated the weights, he concluded that the scales of the goldsmiths were surprisingly accurate.

Despite its preliminary character the book published by the Tropenmuseum is a step further in the research of old Javanese gold. Moreover, it may serve as an example of fruitful scholarly co-operation. Hopefully the research will be continued. ◀

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CNWS SEMINAR
14-15 APRIL, 1994
LEIDEN, THE NETHERLANDS

Ritual, myth, and social life in Southeast Asia

The seminar 'Ritual, myth, and social life in Southeast Asia' was organized on behalf of the CNWS by Prof. R. Schefold, Dr. J.G. Oosten and the author. The seminar focused on the relationships between ritual, myth and social life in Southeast Asian societies. Special attention was paid to comparative issues within the field of study. Current theoretical developments were discussed, and various case studies were presented.

By M.J.J. van Kester



The first day, Dr. J.G. Oosten (Leiden) introduced some general reflections on the theme of the seminar. He began with the relations between ritual and myth on the one hand, and social life on the other. Many different approaches have been applied to the relations between ritual and social life and various new theories have recently been developed. Since Lévi-Strauss' *Mythologiques*, however, no new approaches to myth have really been suggested. Lévi-Strauss considers that different myths in related societies are variants of one another. Cognate to this approach is the Field of Anthropological Study (FAS) approach, which is based on the cultural and linguistic comparison of related societies. In this comparison of related societies it is important to keep in mind the participant's views. The similarities between societies are interesting, but above all the differences between them have to be explained.

The second speaker was Dr. D. Geirnaert (Paris). She argued that, although there are clear differences between the societies of West and East Sumba, all inhabitants of the island share the same concept of the island as a living body, that of a python. The east of the island is associated with its head, the west with its tail. Within this whole, every domain is apportioned its own tasks, articulated in myth and ritual.

Prof. B. Terwiel (Hamburg) presented the case of the Ahom, descendants of Thai immigrants, who settled in Assam, India, many centuries ago. Although they assimilated with local Hindu culture initially, a movement has developed which is trying to revive the original Ahom culture. Nowadays the Ahom produce written material in their own language and they have their own cult houses and rituals. A closer look at these expressions of Ahom culture reveals that actually they consist of loose Ahom elements embedded in a Hindu context. Original Ahom culture may no longer exist, but the Ahom themselves firmly emphasize their Thai identity.

Dr. S. Kuhn-Saptodewo (Munich) described three types of oracle ceremonies in Central Kalimantan. The ceremonies are legitimized by myths which relate the origin of the elements used during the ceremony, like sirih-pinang and iron. According to the myths, the elements originated from the parts of a human body. The discussion focused on how the relationship between myth and ritual should be analysed in this case.

The second day

Prof. C.H.M. Nooy-Palm showed that the concept of the buffalo is not only found in the myths and rituals of the Sa'dan Toraja, but that buffaloes pervade every aspect of daily life. The Toraja are called the 'buffalo people'. They distinguish between many kinds of buffaloes categorized according to their colour and the markings on their skin. During the funeral rituals the central position of the buffalo in Toraja culture becomes especially clear.

Prof. E. Douglas Lewis (NIAS, Wassenaar) presented his analysis of a historical document written by a Sikkinese just after World War II. In this account of the origins of the kings of Sikka mythical and historical aspects are mixed to produce one single sequence of events. The history legitimizes the power of the present-day nobility, while simultaneously reflecting the ideas which underlie the social organization.

The author discussed the various similarities and differences between birth rituals and those for the building of a new adat house in Manggarai, West Flores. In each of these cases a new element from outside, associated with fertility, has been introduced into the society. Women and the *darat* spirit play an important role during a process leading from initial reception to the official incorporation into the village. Before the official incorporation the body of both the infant and the house, as well as their life and fertility, are the main focus of attention. In the incorporation ritual, attention is centred on the head, fontanel, social life, name, and the 'soul'.

In the afternoon, Prof. R. Schefold (Leiden) talked about three sources of ritual blessing which can be distinguished in FAS-related societies in Indonesia; a stream of life from the wife-givers, a stream

of benediction from the wilderness/autochthones, and a stream of protection from the ancestors/immigrants. In various societies these streams relate differently to one another. The notion of precedence proposed by J.J. Fox may be used as an underlying concept. Wife-givers, wilderness, and ancestors are related to the source/origin in different ways and at varying distances.

The final paper was presented by Ms A. Wessels (Amsterdam). She described the interrelationship between the village mosque and daily village life in the Central Moluccas. The blessings from Allah and the ancestors descend to the villagers through the roof of the mosque, thus ensuring their well-being. The mosque itself is a reflection of cosmic principles and order. In everyday life the mosque is the focus of a great deal of rivalry. Rituals which support the social order from one point of view may also be a vehicle by which to criticize undesirable developments.

The seminar was attended by approximately 25 participants and was unanimously regarded as stimulating. It was agreed it would be worthwhile to repeat it next year. ◀

29-31 MARCH, 1995
DURHAM, U.K.

15th Annual Conference of ASEASUK



The theme will be 'Gender and the Sexes in Southeast Asia'. In keeping with the ASEASUK's multidisciplinary approach, the conference will cover a broad spectrum of research with papers on both the masculine and feminine, on modernity and tradition and on 'desire' and sexual discourse in literature and art as well as in social organisation. Perspectives from demography, geography and ecology will be welcome. It is hoped to obtain contributions on all parts of the region. ◀

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28-30 MARCH, 1994
SURREY, UNITED KINGDOM

The 14th Annual Conference of The Association of Southeast Asian Studies U.K.

Co-convenor Raymond Bryant (King's College London) opened the conference with a keynote paper on 'political ecology', the study of the roles played by political and economic forces in the shaping of the environment. Longitudinal case studies of forest control policies in Burma, Thailand and Indonesia were exploited so as to demonstrate the colonial origins of ideologies of forest control, their relationship to imperial and post-colonial patterns of commerce or economic development and the 'ubiquitous' deforestation, environmental degradation and local cultures of resistance which are part of their legacy today. Emphasising his detachment from sustainable development outlooks, Bryant stressed that 'development', incremental policy reform or even economic attempts to alleviate poverty can contribute to current resource-human dilemmas. These could only be understood, he argued, by locating their origins in the control by states of most resources.

By Laura Summers



Three papers highlighted the role of Asian Non-Governmental Organizations (NGOs) as the

most formal political expression of public concern about environmental degradation and threatened resource use rights. Larry Lohmann (The Ecologist) drew attention to the recent rise of 'globalized' systems of timber production, wood processing and trade in fibre or pulp. The 'mechanisms of global enclosure' of resource domains include multilateral development projects, technology transfers (e.g. plantations), subsidies, master plans and the engagement of local entrepreneurs or politicians in profit-taking ventures. The risks and interest are thereby very widely distributed even as the 'management' of local resistance to resource appropriation and environmental degradation is becoming more sophisticated. Bernard Eccleston, David Potter and Annie Taylor (Open University) argued that the NGOs operating in political systems with multiple centres of power and regular elections have nevertheless succeeded in acquiring access to policy makers and in influencing policy formation. But their research also produced little evidence to suggest that Asian states are neutral in their 'arbitration' of competing interests as is expected in democratic systems. Owen Cameron (Cambridge University) in a survey of the emergent environmental movement in Japan noted Japanese activists displayed temporal, spatial and cultural outlooks which sharply diverged from western 'environmental orientalism'. For one thing, Cameron stressed, 'the duality between 'self' and everything else doesn't hold in Japan'. His research exposed the need to clarify whether Asian activists understand ecological change and degradation in terms of power, violence, domination and

rights or in terms of natural laws of change which embrace human as well as physical degradation.

Computers-based applications

Another group of researchers offered demonstrations of the newest computer-based applications for mapping the physical environment. Julia McMorrow and Helen Lawes (University Manchester) explained the compilation of geographical information systems (GIS) with reference to land-cover conversion in Sabah. John Wills (Huddersfield University) demonstrated a GIS for the rainforests of Brunei. Duncan MacGregor and Mark Floyd (Royal Holloway, London) reported on the conversion of the Williams-Hunt aerial photograph collection (from the 1940s) into digital formats suitable for PC-based ARC-INFO systems. These presentations raised questions about the long-term limitations of such information systems. There was no consensus of opinion on these important issues.

Human responses

Ten of the 21 papers presented to the conference focused on human responses to environmental change and degradation. Peter Boomgaard (Leiden) surveyed the encounter between people and 'big cats' (tigers and leopards) in Indonesia, 1600-1950, arguing that the man-eating tiger phenomenon appeared in Java only after 1870 just as natural habitats and tigers began to disappear and before tigers 'learned' that it was prudent to avoid humans. Colin Sage (Wye College, London) reported on research into the household dynamics and resource constraints affecting transmigrant communities. Fieldwork data based upon Rapid Rural Appraisal techniques revealed transmigrants are enduring diverse forms of food insecurity as well as serious health problems even as they contribute to irreversible forms of land-cover conversion. In another look at the special difficulties of relocated people, Rili Djohani (WWF, Indonesia) offered a critical assessment of attempts by Indone-

sia to establish marine reserves and to develop alternative near-shore opportunities for dislocated Bajau people, traditionally a boat-dwelling, fishing community. In related papers on the rapid development of national parks, ecotourism and sustainable tourism, Michael Hitchcock and Sian Jay (University of Hull) argued that national desires for growth in tourism industries together with improved environmental protection may be impossible to achieve in many cases. Ecologically sensitive tourism might nonetheless be of benefit to some local communities and environments. Janet Cochrane (Eco-tourist Consultant) was altogether more pessimistic. The buoyancy of market demand for 'new and exciting' destinations close to nature and to the exotic combined with the difficulties inherent in organising or regulating tourism suggested to her that the long-term contribution of tourism to sensitive ecosystems would be negative. She questioned the validity of the new concept 'sustainable tourism'.

The rainforest

Shifting discussion back to rainforest, Randi Jerndal (Göteborg) attributed the rapid loss of forest cover in Laos to widespread reliance on swidden agriculture, a subsistence driven trend which was exacerbated by the failure of the ruling communist party to control access to forests or to create effective alternative systems for the production and distribution of food. Alan Dykes (King's College, London) drawing on research conducted under the auspices of the Brunei Rainforest Project presented a highly informative overview of the essential characteristics of Brunei's nearly pristine rainforest ecosystem. He emphasised that opportunities for further research into natural hydrological and geomorphological processes and vegetation in pristine rainforest may soon be lost because the government of Brunei is considering proposals for a dam to be located in the Temburong valley and for National Park in the Batu Apoi Reserve. Jay Bernstein (University of Kent at Canterbury) discussed the ethno-ecology of the Dusun people of Brunei. Their unique but rapidly disappearing knowledge of rainforest plants and herbal pharmacology is likely to prove very important in establishing the extent of biological diversity in rainforests. Michael Parnwell (University of Hull) presented findings from research into the uses made by Iban communities in Bintulu Division, Sarawak of non-timber forestry products (NTFPs). Respondents to a survey of 13 long-

house communities reported sharp falls in the availability of some NTFPs and identified many serious forms of environmental degradation (e.g. water pollution, decline in fish stocks, soil erosion and over-exploitation). Victor T. King (University of Hull) in paper issued from the same project reminded the conference that the Iban in this part of Sarawak are recent, 'resource-hungry' migrants. It is difficult to perceive them, he stated, as 'necessarily and generally in harmony with their environment'. The Iban in Bintulu also displayed some adaptive responses to resource problems which indicated they would increasingly turn to the marketplace to meet resource needs.

Western NGO concerns

The final session of the conference was devoted to a look at the current concerns of western NGO activists. Ann Danaiya Usher (Sveriges Natur, Stockholm) presented preliminary findings from her research into the 'Nordic Connection' to hydropower projects in the Mekong basin. She argued that a complex of Nordic construction companies, government agencies, consultants and engineering firms who lacked opportunities in Europe had succeeded in persuading Scandinavian governments to support projects in Laos without the usual environmental impact assessments and precautions. Chris Lang (Earth Action Resource Centre) reported on his recent research in Vietnam. Good quality forest cover there cur-

rently amounts to less than 10 per cent of land area. He offered sharp criticisms of the Tropical Forest Action plan for Vietnam whose authors failed to carry out research into the agricultural systems of some 20 ethnic nationalities. Geoff Nettleton (Philippines Resource Centre) described the struggle of the Lumad peoples residing in Mt. Apo National park, Mindanao against central governmental plans to exploit geothermal fields on Mt. Apo. The proposed project would destroy watersheds, pristine rainforest and the way of life of the Lumads, non-Muslims with long ancestral and spiritual links to the site. The government seeks to 'externalise' costs by inflicting them on the powerless Lumads. Nettleton observed that all local candidates for public office have campaigned against the plant which has not yet secured final funding.

Animated discussions from the conference room were usually extended into the evening hours at least partly because of the other-worldly touch of comfort and opulence provided by Royal Holloway's Founder's Building. The annual dinner in the Picture Gallery with its Victorian displays of weather and wild animals was an especially memorable occasion. Warm thanks must be expressed to Tony Stockwell (Royal Holloway) and co-convenors Michael Parnwell and Raymond Bryant for their superb organisational efforts. ◀

Source: ASEASUK NEWS 15 (1994)

6-10 JUNE, 1994
LEIDEN,
THE NETHERLANDS

Performing Arts in Southeast Asia

By Wim van Zanten



This workshop was organized by Prof. Kees van Dijk of the Royal Institute of Linguistics

and Anthropology (KITLV), Dr. Clara Brakel, and myself from the Research School CNWS. There were about 25 participants, and 16 papers were discussed. Before the sessions the papers had already been distributed to the discussants who introduced them. This was followed by a reaction from the author of the paper, who often illustrated his or her paper with audio-visual material. General discussion could usually begin after 15-20 minutes.

This format adopted by the KITLV workshops is both very satisfying and extremely stimulating for the participants. In the late afternoon several participants demonstrated their audio-visual material on performing arts. I Wayan Dibia gave a live demonstration of the use of some Balinese masks.

The papers centred on three themes: singing and recitation (4 papers); the female performer and her art (3 papers); and the effect of social change and cultural policy on the performing arts (5 papers). Of the four remaining papers, three were about theatre, while the topic 'animals in the performing arts', which was initially suggested by the organizers, was only represented by one paper. All papers concentrated mainly on Indonesia, with the exception of one on Malaysia. The organizers had tried to get more participants from this area, as well as from Indonesia. However, at the last moment, two Indonesian participants were unable to come.

The publication of the papers as a volume of the KITLV Workshop series was discussed during the business meeting. Most participants were willing to review their papers. This publication will be edited by Clara Brakel and Wim van Zanten. The proposal for a Journal on the Performing Arts of Asia (including North Africa) by the publisher Brill was discussed with a representative of Brill. On the whole, the participants were enthusiastic about such a journal, especially if it were to include a yearly audio-visual publication containing examples mentioned in the articles.

The proposed price of Dfl 190,- for three 112-page issues per year, was considered too high, perhaps even prohibitive, for many smaller libraries. ◀

27 JUNE-1 JULY, 1994
UNIVERSITAS PATTIMURA, AMBON

Third International Maluku Research Conference

The International Maluku Research Conferences are interdisciplinary meetings of researchers specialized in the study of the Moluccas. The first and the second of these meetings were held at the University of Hawaii in 1990 and 1992, respectively. The third one was held this year on the campus of the Universitas Pattimura in Poka on the island of Ambon, Indonesia. The organization was a joint effort by the Universitas Pattimura and the Northern Territory University in Darwin, Australia.

By Gerrit Knaap



The conference was officially opened by the Governor of the Moluccas, M.A. Latuconsina, and the Rector of Universitas Pattimura, Professor J. L. Nanere. There were 42 papers presented by scholars from Indonesia (12), the Netherlands (12), Australia (9), the United States (6) and Great Britain (3). These papers were presented during twelve working sessions: three for anthropology, two for marine sciences, two for linguistics, and one each for archaeology, history, the social sciences, infrastructure of research and Irian Jaya studies.

The working sessions proved a tough proposition for the participants. They started at 8.30 in the morning and it was not before 17.30, that the heavily perspiring

and totally exhausted academics were set free. It would have been better if the organizers had spread the working sessions over more days or, alternatively, planned parallel sessions. Then there would also have been some room for discussion. A more general point of concern, which was felt by both Indonesian and foreign scholars, is the degree of participation of local scholars from the Moluccas itself. Therefore, in order to stimulate local participation, it was decided during the final business meeting that the fourth conference will also be held in Ambon in two years' time. ◀

(Advertisement)

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Archipel Indonesia Magazine, a dutch magazine, informs you about culture, tourism and cuisine in Indonesia. Regular features are: Culture & Tribes, Holiday & Travels, Art & Music, Fashion, Stories and Current Events. On the basis of interviews, backgrounds, stories and news bulletins Archipel Indonesia Magazine gives an impression of the past, present and future of Indonesia. Furthermore the magazine pays attention to the other Asean-countries Malaysia, Thailand, Singapore, the Philippines and Brunei.

Archipel Indonesia Magazine is published by Indonesia-Hollandia Line publishing company, P.O. Box 1007, 6501 BA Nijmegen, The Netherlands, tel. 080 - 601012, fax 080 235847.

An yearly subscription costs f 64 (foreign countries f 98). A free copy will be forwarded at request.

EUROPEAN VIETNAM STUDIES CONFERENCE
3-5 MAY, 1995
AIX-EN-PROVENCE, FRANCE

Vietnam:

Sources and Approaches

During the Vietnam Studies Conference held in Copenhagen in August 1993 under the patronage of NIAS, it was decided that Aix-en-Provence would be the venue for the next international meeting on Vietnam Studies in the spring of 1995.



This meeting will be organized jointly by the following institutions based in Aix:

- Institut de Recherche sur le Sud Est Asiatique, IRSEA
- Centre des Archives d'Outre-Mer, CAOM
- Institut d'Histoire des Pays d'Outre-Mer, IHPOM
- University of Provence, Centre d'Aix

The conference will be an interdisciplinary event. It will address the question of research methodology as a complementary aspect of the sources of investigation. The various sources of information and documentation can only be understood through the implementation of certain approaches. They also underline the question of the reason for the intellectual attraction generated by Vietnam, in spite of all the differences in culture and language.

This very broad subject matter should be of interest to all scholars and researchers in the Social Sciences. The variety of archival sources, in France, Vietnam, the United States, and elsewhere point to the wealth, as well as revealing the gaps, in the historical choices and ways of communication. Such a matter involves not only the 'key-document', written or spoken, but also all kinds of data, from statistics collected by the economist to the fieldwork results obtained by sociologists and anthropologists.

Research Topics

Sources

Whether well known or as yet untapped, the sources are abundant and they are located in a number of countries. A few archival reserves have been opened to scholars for the first time recently. There are yet other collections which have been exploited for a long time but still contain little-known information. The fact that these resources and materials are widely scattered makes it difficult for researchers to obtain a clear idea of their worth and potentialities. Undertakings such as those sponsored by the International Council of Archives (General State of Documentary Funds on Asia with three volumes on French sources and on sources from other countries) require a specific presentation that would inform scholars on the potentialities of each centre.

As the interest in Vietnam grows, so does the number of doc-

umentation centres. An introduction to and a comprehensive description of each centre seem to be necessary.

Approaches

Participants are invited to share in a general reflexion on the kinds of investigations about Vietnam undertaken in the field of the Social Sciences. The conference will address the question of the validity of the conceptual tools used by the Social Sciences involved in Vietnam. Ways of organizing interdisciplinary approaches on a permanent rather than incidental basis should emerge. This will enable us to outline similar approaches and bring together various forces as well as to understand the reasons some topics rather than others are selected in a certain field, through the application of a different kind of outlook. In other words, we would like to compare the focus in interest of the different Social Sciences. We would like to know what other social scientists do in their respective fields. By comparing approaches and methodologies we might be able to identify the fields

that have yet to be explored more specifically.

Presentations will be organized according to four main topics:

- 1 Institutional and Political life.
- 2 Anthropology.
- 3 Economics.
- 4 International Relations.

The conference will consist of both plenary sessions and workshops, devoted to developing the various subjects in more detail. The publication of the papers is planned.

Many researchers have already announced their participation to the meeting during which they will present their recent work: W. Clarence-Smith, G. Condominas, Ch. Fourniau, Ph. Langlet, Ch. MacDonald, D. Marr, Nguyen Thê Anh, Phan Huy Lê, Cl. Salmon, S. Tønnesson, Trinh Van Thao and several other Vietnamese scholars. ◀

For further information please contact:

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Institut de Recherche sur le Sud-Est Asiatique, 389 Avenue du Club Hippique, 130984 Aix-en-Provence, Cedex 2, France
Tel: +33-42 95 16 60
Fax: +33-42 20 82 10

European Vietnam Studies Network EUROVIET



The first attempt to establish a Network of researchers working on Vietnam has

emerged from the European Vietnam Studies Conference held in Copenhagen 19-21 August 1993. The European-based Network is to be created in order to arrange biennial meetings on Vietnam studies and will be open to all interested scholars and people, in and outside Europe, working on Vietnam in related capacities.

On the European level, the organization committee of each conference will be responsible to the Board of the European Association for Southeast Asian Studies (EUROSEAS). This means that the main documents pertaining to the organization of the conferences and other Network activities should be sent to the EUROSEAS Board for consideration, and that the EUROSEAS Board will super-

vised the Network activities. The Network will be able to use the facilities of the EUROSEAS secretariat.

The organizing committee for each conference is responsible for the necessary fund-raising on the local, national, and European level. The committee should also ensure that the conferences are organized in a way which encourages active participation by scholars who do not master the language of the host country.

The Second Conference will be held in Aix-en-Provence in May 1995 with 'Sources and Approaches on the study of Vietnam' as its theme. It is proposed that the third conference will be held in the Netherlands. Ideas for topics and location will be discussed at the conference in Aix-en-Provence. ◀

THEMATIC RESEARCH PROJECT

A comparative study of stimulants and dream-inducing substances in Southeast Asia

From Edibles to Ecstasy

This research project aims to collect descriptions and analyses of the usages of substances serving non-nutritive and non-medicinal purposes, including drugs (in the most recent general understanding of the term), in Southeast Asia. It is not therefore a catalogue of herbs, spices, and condiments but, instead, covers a more limited variety of products which induce a sense of pleasure or intoxication in humans. Whether this involves an addiction or merely the quest for an artificial paradise strictly speaking, all these sorts of substances interest us and this series of studies aims to get a grasp of their diversity, the degree to which they are used, and what is understood about each of them.

By **Phillipe Le Failler** and **Annie Hubert**



One of the most important goals in such a work is to understand society's acceptance or

rejection of the use of the same range of products, and, if possible, to reflect upon the conflicts engendered by these substances through the development of attitudes. The multiplicity of substances in societies, and the diachronic dimension will allow us to form a unique picture of the whole, and the results of a comparative synthesis will be presented in a collective work.

The substances

The range is quite extensive: anything which, without contributing much nutritive value, is sniffed, chewed, smoked, drunk, or ingested for pleasure. This also involves the social conventions; the rituals; or the escapism which is sought. As an example from among the best known of these products, we would cite opium which is ingested, smoked, chewed, and mixed for purposes ranging from pharmaceutical uses to the satisfaction of an addiction and includes, for instance, its use in initiation rites. This substance illustrates perfectly the differences of perception according to the research perspective of the observers. An agronomist can see in this the distinctive features of a particular kind of farming; an economist will stress scarce resources and financial stakes; a sociologist or an anthropologist, evidence of the acceptance of the drug in the particular context of the social group, when explaining when and how one smokes and ingests it; a linguist will track the path of the drug through the study of the terminology used, and a historian will deal with, perhaps in perspective, a geopolitical stake, a symbol of power or of resistance.

This example serves as a model for looking at substances as diverse

as tobacco, alcohol, betel leaf and areca-nut, datura, cloves, tea, etc., and allows us to envisage a picture of the whole, in an article containing the knowledge of each contributor within a broad, overall understanding. Furthermore, this form will allow us to draw up a typology ranging from incense to poison.

Method

If possible, each of the main substances in this sort of use in Southeast Asia, with as many as possible of the important societies (which may coexist within the same country), will be represented in the resultant book. It seems necessary to have articles – as diversified as possible – on the following countries: Thailand, Vietnam, Laos, Cambodia, Burma/Myanmar, Malaysia, Indonesia, the Philippines, but also, in order to broaden the area of understanding, India or China.

All researchers, whatever their training, are invited to send their article proposals, and also suggestions for the subjects that they would like to see dealt with.

The Form of Contributions

This 'call for contributions' is addressed to researchers and institutes in Europe, North America, Australia and Asia. Articles will be accepted in either English or French. We ask that each participant send us, in advance, their theme, the period covered, and the study they have chosen so that we can select the most original (or complementary) of the proposed analyses. In this same spirit, if you know of a researcher working on the subject, or who can provide a piece of work that is complementary to our study, we would be grateful if you would send us his or her name and references, or forward this notice to the person directly. A working group, composed of specialists from all backgrounds, will serve as a reading committee and will coordinate the work. We will keep you regularly informed of the progress of the project and the work of other contributors.

The contributions, between 5 and 30 pages, should be sent to the address given at the top of the attached form, if possible in the form of electronic manuscript (computer diskette), accompanied by a printout. In this case, it is recommended that the text be presented in continuous form, without style/format indicators other than italics and indications of headings and paragraphs in order to facilitate the task of page make-up. (The IRSEA is equipped with Macintosh but the translation of PC texts is possible). Each article can be accompanied by a map and/or graphics and tables. Drawings and photographs are welcome (numbered, with captions, on the back; with an indication of the desired placement in the text). These illustrative documents will be returned to the authors when the publication is issued. For the names of substances or instruments, please indicate the mode of transcription chosen: literal transcription (written languages), phonological transcription, or international phonetic transcription (IPA).

The deadline for receipt of contributions is 30 April 1995. ◀

For further information:

Centre National de la Recherche Scientifique, Université de Provence

Institut de Recherche sur le Sud-Est asiatique (IRSEA)

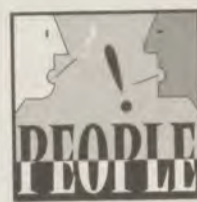
389, Avenue du Club Hippique
130984 Aix-en-Provence Cedex 2
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Fax: +33 4280 8210

Professor Teeuw Award 1994 presented to Dr Harry Poeze

By **Dick van der Meij**



The Professor Teeuw Foundation was set up as a lasting tribute to Professor A. Teeuw for his contribution to Indonesian Studies. Prof. Teeuw, who held the chair of Indonesian Language and Literature at the University of Leiden from 1955 – 1976, has always taken a keen interest in Indonesian studies in a broad sense. An advocate of large-scale cultural exchange between Indonesia and the Netherlands, he was the initiator of the Indonesian Studies Programme, launched in 1975 for the purpose of fostering co-operation between Indonesia and the Netherlands in the fields of the Humanities and the Social Sciences.

The Professor Teeuw Foundation intends to award the Professor Teeuw Award biennially, alternately to an Indonesian and a Dutch nominee. The prize consists of a medal and the sum of Dfl. 15.000. In 1992 the first Professor Teeuw Award was awarded to Goenawan Mohamad, the Indonesian poet, essayist, literary critic, journalist, and editor. In 1994 it was awarded to Dr. Harry Poeze (1947), historian and Editor-in-Chief of the KITLV Press. He received this

award for his detailed publications on the modern history of Indonesia, most specifically on political aspects of the history as seen by the people. The well known Dutch novelist Hella Haase was asked to present Dr. Poeze with the award.

The texts of the introduction by Prof. Schoorl, the introduction to Hella Haase by Prof. Fasseur, the speech by Dr. Poeze, and a general outline of Prof. Teeuws' life and career by Dr. Van Fraassen were published by KITLV Press 1994.

The next Professor Teeuw Award will be presented to an Indonesian nominee in 1996. ◀

For more information please contact:

Professor Teeuw Fonds

p/a Koninklijk Instituut voor Taal-,

Land- en Volkenkunde

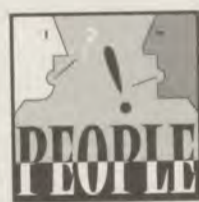
P.O. Box 9515

2300 RA Leiden

In Memoriam: J. Noorduyn

On April 20 1994, Dr. Jacobus Noorduyn passed away at the age of 67, less than three years after his retirement as the general secretary and director of the Royal Institute of Linguistics and Anthropology (KITLV). He had held this office since 1965, after having acted for some years as the deputy-general secretary. During these three decades he was actively involved in the rapid expansion of the Institute, nationally and internationally.

By **Kees Grijns**



Traditional the main fields of activity of the Institute were the building up of its

unique library and publishing the journal (*Bijdragen*) and the monographs (*Verhandelingen* and other books). When new tasks had to be undertaken and separate Departments were established for these (Documentation of the History of Indonesia, Documentation of Modern Indonesia, the Caribbean Department, the Publications Department, and finally the KITLV Press), Noorduyn gave careful and considered guidance to these new developments. He also participated constantly in the wider associations in which the cultural co-operation with Indonesia took shape,

and he always kept in close contact with the Institute's representative in Indonesia. Still, for him the library and the publications remained a matter of major concern, doubtlessly because there flow the main sources of any scholarly work.

The Netherlands Bible Society

Noorduyn was a scholar in heart and soul, and an all-round professional at that. The list of his publications (included in his *Festschrift Excursus in Celebes*, VKI 147, 1991) comprises work in the fields of ancient and modern history, textual studies, literature, linguistics, and even epigraphy. Regionally, he was a specialist in the languages of Sulawesi, particularly Buginese and Makassarese, and in Sundanese. This is connected with his training for the Netherlands Bible Society for which he worked in Indonesia as

a linguist and Bible translator from 1957 to 1961, the year in which he had to return to the Netherlands due to immigration and health problems. Originally the Bible Society assigned him to the study of Buginese and other southern Sulawesi languages; his doctoral thesis (1955) is on Buginese historiography. Afterwards, while still in the Netherlands, he was instructed to change to Sundanese.

When Noorduyn knew that his days were numbered, he concentrated with enormous energy on the completion of some of the publications he had planned for the years to come. The reader of *Bijdragen* will find these in the most recent (and probably in forthcoming) issues and will be able to see how friends and colleagues have supported him. Two of his major undertakings, the publication of what is known as the 'Notitie Speelman' (Speelman's survey of the situation in southern Sulawesi of 1669) and the unique Old Sundanese Ramayana version could still be commended by him to the care of his most competent colleagues. Here we honour the memory of a distinguished and honest scholar to whom many Indonesianists are greatly indebted. ◀

29 JUNE-1 JULY, 1995
LEIDEN, THE NETHERLANDS

European Association for Southeast Asian Studies Conference

EUROSEAS is organizing its first European conference in 1995. The conference will be held in Leiden and will run for 3 days, from June 29 up to and including the July 1. The conference will be open to non-members, but membership will be an advantage. Do not hesitate to apply!



Panels:

NETWORKS AND SYNCHRONISMS IN EARLY SOUTHEAST ASIA

Convenor

Denys Lombard (EFEO)
Ecole Française d'Extrême-Orient
(temporary address) 29, Rue Daviel
75013 Paris
France
fax: (+33) 1 45809701

Abstract

Research integrating the Indo-Chinese Peninsula and the Indonesian Archipelago comes will be highlighted in the 1995 conference which will be dedicated to the topic of Southeast Asia in general (otherwise called the 'Southeast Asian Mediterranean'). Theoretically this research contains three lines of approach: 1) the most straightforward one consists of a juxtaposition of information concerning themes which transcend borders (such as 'nationalism', 'religious revivalism' and so forth), 2) historic descriptions of actual contacts experienced (pre-modern and modern, even contemporary), such as travel accounts, diplomatic relations, commercial exchanges, cultural influences, and also supranational networks like *tarekat*, overseas Chinese, Christian communities, and the like: 3) a moderate type of comparative analysis through the study of synchronisms, in other words by comparing the evolutions in the various regions in order to detect the similarities while underscoring the differences.

THE USES AND REUSES OF TRADITION IN SOUTHEAST ASIAN LITERATURE

Convenors:

Muhammad Haji Salleh (Leiden University) and Vladimir Braginsky (SOAS)
c/o SOAS
Thornhaugh Street
Russell Square
London WC1H 0XG
U.K.
fax: (+44) 71 4363844

Abstract

It is the nature of literature to create and grow from its traditions. These traditions are further

strengthened through a dialogue with the past and with the new, whether of local or foreign origin. What is new in the process of time also becomes tradition. The literature panel is interested both in the primary or native traditions and also how these traditions are embellished, experimented with and extended in the special ways chosen by the various writers. Thus it covers various aspects, including oral literature and primary or secondary orality, the chirographic traditions, the use and reuse of older forms and genres, traditional and contemporary concepts of the author, text, audience, identity, aesthetics, the relationship between literature and history, the rise of the 'individual' writer, movements towards the decolonization of literature and the like.

LOCAL TRANSFORMATION AND COMMON HERITAGE IN SOUTHEAST ASIAN CULTURES

Convenor:

Reimar Schefold
(Leiden University)
Vakgroep CA/SNWS
Leiden University
Wassenaarseweg 52
2333 AK Leiden
The Netherlands
fax: (+31) 71 273619

Abstract

The societies of Southeast Asia display a great variety of local cultural forms which are historically related by an ancient common ancestry and which can be compared in a mutually interpretative way. The contributions to the panel shall present descriptions of specific cultural features in a comparative perspective and focus both on patterns common throughout the field of study and on the modifying role of a particular local context.

SHORT AND LONG-TERM CYCLES IN THE SOUTHEAST ASIAN ECONOMY: HISTORICAL PERSPECTIVES

Convenors:

Peter Boomgaard (KITLV) and Ian Brown (SOAS)
c/o SOAS
Thornhaugh Street
Russell Square
London WC1H 0XG
U.K.
fax: (+44) 71 4363844

Abstract

The panel intends to examine the origins and nature of the cycles of growth and recession, both short and long-term, in the econo-

my of Southeast Asia from the early modern period to the present-day. The central theme will be a comparison between those circumstances in which the origins of growth or contraction were external to the region and those in which there was a dominant internal dynamic. The focus will be on the Southeast Asian economy, not economies, partly to provoke intra-regional comparisons but principally in order to encourage consideration of the extent to which, from the perspectives of economic history and economics, Southeast Asia can said to be a distinct region.

INTERNATIONAL TRADE AND INVESTMENT FLOWS AND THE DEVELOPMENT OF DOMESTIC PRIVATE ENTERPRISE IN SOUTHEAST ASIA, 1870-1990

Convenors:

Anne Booth (SOAS) and Thomas Lindblad (Leiden University)
c/o SOAS
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Russell Square
London WC1H 0XG
U.K.
fax: (+44) 71 4363844

Abstract

This panel will bring together a number of European scholars working in the area of Southeast Asian economic development in the 19th and 20th centuries to examine the impact that the increasing involvement of the region in the world economy in the late 19th and 20th centuries has had on domestic economic development, with particular reference to the development of a robust indigenous private sector.

RELIGIOUS REVIVAL IN SOUTHEAST ASIA

Convenor:

Bernard Dahm (University of Passau)
Southeast Asian Studies
University of Passau
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Abstract

The struggle for independence and the quest for one's own identity in the confrontation with the colonial powers brought about a variety of manifestations of religious revival in a number of Southeast Asian countries in the early decades of the twentieth century. In more recent times, religious revival-movements can again be observed in the region. Some interpret them as a reaction to the process of rapid modernization, others see them as an essential part of the struggle for power or survival of traditional religious authorities and others, again, emphasize the impact of influences coming from revivalist movements outside of Southeast Asia.

The panel *Religious revival in Southeast Asia* will discuss essential char-

acteristics of earlier and recent revival-movements and inquire whether 'national' or 'regional' patterns of religious revival movements can be established.

HUMAN ENVIRONMENT INTERACTIONS IN SOUTHEAST ASIA: CHANGE AND RESPONSE

Convenor:

Victor King (University of Hull)
Centre for Southeast Asian Studies
University of Hull
Cottingham Road
Hull HU6 7RX
U.K.
fax: (+44) 482 466366

Abstract

The panel will address major processes of environmental change generated by international, national and local-level human activities in the Southeast Asian region. Major issues covered will be forest clearance, the growing pressures on land resources, the exploitation of animal and fish stocks, the increasing demands on freshwater supplies, and environmental pollution. The ways in which local populations have responded to these challenges will be examined, for example in regard to conservation practices, adoption of alternative economic activities, migration and political action; the planning and policy measures instituted by national governments will also be evaluated.

THE MIDDLE CLASS IN SOUTHEAST ASIA

Convenors:

Hans Antlov (Göteborg University) and Thommy Svensson (NIAS)
c/o Nordic Institute of Asian Studies
84, Njalsgade,
DK 2300 Copenhagen S
Denmark
fax: (+45) 32 962530

Abstract

Political theories hold that economic and infrastructural development will result in the development of a middle class which demands political rights and democracy. In Southeast Asia today, however, we see economically prosperous groups emerging within the state (Indonesia, Burma, and Vietnam are conspicuous cases). Many nations in Southeast Asia, indeed, follow paths of development which do not correspond with western models. The support or not of the middle class will be a crucial test of these paths. What are the prospects for entrepreneurial activities? What new lifestyles are embraced?

These questions get increasingly important when the planned economies of Indochina, which are now promoting a market economy, is brought into the picture. Also here, the middle class is an important agent and will be put under pressure from both the Communist parties and international entrepreneurs. Its position within the existing one-party systems is

a recommended study.

The panel intends to examine the historical and contemporary trends in indigenous entrepreneurship and leadership within the framework of theoretical and analytical problems related to the concept of middle class and leadership in Southeast Asia as a whole.

STATE AND MARKET ROLES IN SOUTHEAST ASIAN DEVELOPMENT: A REVISITING

Convenors:

Jean-Luc Maurer and Philippe Regnier (IUED)
Institut Universitaire d'Etudes du Développement
24, rue Rothschild,
P.O. Box 136
Ch-1211 Genève 21
Switzerland
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Abstract

It is believed that a fairly sound equilibrium between the public and private sectors is one of the main reasons of the recent and rapid economic development of Singapore, Thailand, Malaysia and Indonesia, whereas the imbalance between those two – weakness of market forces in Vietnam and Burma, and state intervention in the Philippines – is generally blamed for regional development failures.

This panel intends to question the validity of these assertions by a detailed analysis of the economic and social sectors or sectoral policies (agriculture, industry, education, health, housing, transport and communication, environment, and so on). The discussion should throw new light on the capacity of each country to meet economic demands and social needs related to the recent accelerated industrialization. The nature of current Southeast Asian capitalist development will be part of the debate.

UNEVEN DEVELOPMENT IN CONTEMPORARY SOUTHEAST ASIA

Convenors:

David Drakakis-Smith and Chris Dixon (Keele University)
Department of Geography
Keele University
Keele, Staffordshire ST5 5BG
U.K.
fax: (+44) 782 584144

Abstract

Although Southeast Asia has experienced rapid economic growth, such development has been uneven both spatially and socially. This unevenness has generated tensions that threatened regional and national unity. The panel will consider these tensions at three levels: first, at the international level by examining economic and political links within Southeast Asia and beyond to other sectors of the global economy; second, at the national level, particularly at the impact of development which is heavily focused on one extended metropolitan area (EMA); third, at the social inequalities generated within these EMAs.

THE CINEMA IN SOUTHEAST ASIA

Convenors:

Henk Schulte Nordholt (University of Amsterdam) and Michael Kaden (University of Berlin)
c/o ASC/UvA
Oudezijds Achterburgwal 185
1012 DK Amsterdam
The Netherlands

Abstract

This panel is intended to put the Southeast Asian cinema on the academic agenda of European Southeast Asianists. The panel will discuss the following themes: 1) the imagination of freedom (1945-1995), with a special focus on Indonesia; and 2) the anxiety of the middle classes in the context of the rapid social changes taking place in modern Southeast Asia.

The panel coincides with the second Southeast Asian film festival (June 20-30, 1995) organized by the Asian Cinema Centre of the University of Amsterdam. The festival is based in Amsterdam but most of the films will be shown in other places in Holland as well, including Leiden. It is the intention to invite a few film directors for this festival who will also attend the panel of the conference.

The Asian Cinema Centre will try to offer participants of the conference a discount on tickets for the festival. More information on this matter will be given in due time.

URBAN SOUTHEAST ASIA: ETHNIC INTERACTION, HETEROGLOSSIA AND EMERGING LIFE-STYLES IN PRIMATE CITIES AND BEYOND

Convenor:

Christoph Antweiler (Universität zu Köln)
Institut für Völkerkunde
Universität zu Köln
Albertus Magnus Platz
D-50931 Köln
Germany
fax: (+49) 221 4705117

Abstract

This panel will address recent trends in urban Southeast Asia as yet little reflected in the literature. These trends are e.g. an increasing ethnic interaction, a decreasing ethnic residential segregation despite clear ethnic boundaries, intra-urban residential mobility, emerging city-based regionalisms, a city versus country symbolism, new urban life-styles, increasing heteroglossia and new local conceptions of urbanization and urban culture as such. The panel tries to compare such recent trends and asks especially of such trends in regional and provincial cities. ◀

2ND INTERNATIONAL WORKSHOP INTERDISCIPLINARY STUDY GROUP ON INDONESIAN WOMEN, WIVS
SEPTEMBER 1995
LEIDEN, THE NETHERLANDS

Indonesian Women in the Household and Beyond: Reconstructing the boundaries

In September 1995, the Werkgroep Indonesische Vrouwen (WIVS/Interdisciplinary Study Group on Indonesian Women) will organize its second international workshop in conjunction with the Royal Institute of Linguistics and Anthropology (KITLV). Its topic is *Indonesian women in the household and beyond: reconstructing the boundaries*.

Participation is limited to 25 invitees from Indonesia and other countries.



Proposed themes of working sessions

- 1 Intra-household relations and allocation of resources, or spatial arrangements in relation to women's positions and entitlements. Possible contributions could be on the effects of social change (for instance in relation to demography or education) on women's position in the household, or could reveal inter-cultural variation, e.g. with respect to women's rights to land, kinship, and so on. Gender and generational perspectives can be part of such contributions, since most households consist of children and adults.
- 2 Extra or inter-household relations, focusing on the relationship of the household to the groups, institutions and networks beyond its boundaries.
- 3 External relations of households and its members, and their implications for women's positions and opportunities. For example, state and market interventions in the colonial and post-colonial period have created new possibilities for resource distribution, but have also reallocated existing resources which in turn have changed decision-making within households.
- 4 Image-building and ideology, the gap between norm and practice, and the social factors influencing both. Possible contributions might be a critical contextual discussion of changes in normative Indonesian concepts.

The main point at issue may be whether the household is the most satisfactory level of analysis. This is why we would also welcome papers which examine the extent to which other (support) networks, such as kinship, friendship, and neighbourhood networks, supplement or replace households and under what conditions.

(like kodrat wanita, ibu rumah tangga, PKK ideology) or the role of women's magazines and television commercials in shaping the image of the Indonesian housewife. It would be interesting to investigate whether changing lifestyles will (have) develop(ed) as a result.

5 Specific types of households which are of special concern to women, such as female-headed households, households of migrants, squatter households, but also elite households. Such contributions could give the concept of strategy a central place in their approach and describe the various strategies women develop in order to survive or to broaden their own room of manoeuvre.

We invite papers on any of these five sub-themes (or a combination of several themes). ◀

Those interested in participating are requested to contact the WIVS Secretariat as soon as possible:

WIVS Secretariat
Frieda Dharmaperwira
Steenbakkerslaan 5
2352 AL Leiderdorp
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ETHNO-MUSICOLOGIST JAAP KUNST

Indonesian music and dance: traditional music and its interaction with the West

Jaap Kunst was a pioneer in the study of non-Western music who did most of his Indonesian field work in the thirties, while in Indonesia as a colonial civil servant. He travelled throughout the country to attend village festivities where people danced, sang, and made music, and convinced many musicians to record their music on wax cylinder records. Back in the Netherlands, he continued his research and discussed a comparative framework for the study of Western and non-Western music with fellow ethnomusicologists including E. von Hornbostel in Berlin. In addition, as curator of the Tropenmuseum in Amsterdam, he applied his views within the context of an ethnographical museum.

By Dick van der Meij



Now, the Royal Tropical Institute in Amsterdam in conjunction with the Ethnomusicology Centre 'Jaap Kunst' of the University of Amsterdam has published the first English translation of early text by Jaap Kunst (1891-1960), a pioneer in the study of non-Western music. The book is a compilation of articles (1923-1952) originally published in Dutch, with biographical essays by Ernst Heins, Elisabeth den Otter, and Felix van Lamsweerde.

Indonesian music and dance offers a broad view on Indonesian musical traditions. These articles enable the reader to trace Kunst's important contribution to the development of ethnomusicology as a separate scientific discipline. In addition to his own writings, biographical essays on Jaap Kunst, his work, and his

participation in the scientific debate on 'comparative musicology' are included. The work of Jaap Kunst is well known. His standard works on the music of Bali (1925 in Dutch), the music of Java (originally in Dutch in 1934, last English edition 1973), music in New Guinea (1967), Nias (1939), Flores (1942) and numerous other books and publications made Jaap Kunst



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the outstanding scholar on Indonesian indigenous musical traditions.

This book starts with introductory essays on Jaap Kunst, his work in the field of ethnomusicology, the collection of musical instruments at the Royal Tropical Institute and on the recordings Kunst made. It shows a rounded off picture of Kunst and his achievements. The articles by Kunst included in this book are introduced by Maya Frijn. They deal with such matters as indigenous music and the Christian mission (1947), musicologica (1950), ancient western songs from Eastern countries (1934), music and dance in the Outer Provinces (1946), music and dance on the Kai Islands (1945), and, lastly, two thousand years of South Sumatra reflected in its music (1952). The book is completed with two appendices: 1. Bibliography, 2. Inventory of the wax cylinder collection of the Tropenmuseum by Felix van Lamsweerde.

The book is illustrated with more than a hundred pictures, many taken by Kunst himself, as well as many melodic transcriptions. ◀

Kunst, Jaap, *Indonesian music and dance: Traditional music and its interaction with the West*, KITLV Press, Amsterdam 1994

Contributions by: Ernst Heins, Felix van Lamsweerde, Elisabeth den Otter. Introduction by: M. Frijn; Translated by: S. Reijnhart. Illustrated, Hardcover, ISBN 90 6832 240 0

Available from bookshops or from
KIT Press
Mauritskade 63
1092 AD Amsterdam
The Netherlands



Woodbury and Page: Photographers Java

No matter what we read about the Netherlands Indies and no matter how evocative the written images may be, we are still unable to capture a real picture of that society. We may know a bit about what happened and we can shape a form of the culture and the nature in our minds, but if the picture approaches anywhere near what the reality was is a moot point.

By Dick van der Meij



The Royal Institute for Linguistics and Anthropology has just published a wonderful

book which may help us to get as close as a view of the reality of the Netherlands Indies as we ever can. The book *Woodbury and Page, Photographers Java* by Steven Wachlin is a gem to be cherished. It contains 175 photos taken by Woodbury and Page, two Englishmen who set up their shop in 1857 and saw it grow into the most important and prolific photographic firm to have operated in the Netherlands Indies in the 19th century. The firm, which continued to run well after the departure of the original owners, carried its activities into the twentieth century.

The book consists of two parts. The first describes the activities of the firm and introduces the photographers themselves. The second part takes us on a journey around the Archipelago as it was more than a century ago.

The photos are beautiful and, moreover, are well reproduced. They take us back to a world which no longer exists, but of which some remnants may still be found. These remnants are mostly of an architectural or scenic nature and sometimes time even seems to have stood still. For instance, the picture of the giant ogre at Singasara, East Java, was taken in 1860. The statue is still there. I took a picture of it in 1980 which is almost identical. The palace in Bogor, the mosque in Banten, the Willemskerk in Batavia, now Gereja Immanuel in Jakarta, are still in much the same shape as they were a century or more ago.

The most salient change is in the people, their dress, their expressions, sometimes their culture. No

elaborate balls can ever again be held in *De Harmonie* as the building was demolished in the 1980s. Residenten, Regenten a whole layer in society and the culture they built around them have gone. Then there were the rajas of the Outer Islands, what remains of them is a mere shadow of former splendour. The old statues which adorned the cities have been taken from their pedestals to be replaced by others.

It is interesting to contemplate a work such as this on contemporary Indonesia to enable us to compare two worlds on the same spot of land but separated by what seems to be an aeon of time.

The book is an important tool for forming a picture of the continuity and change to be found in the world today, with its roots in a past we can see and contemplate.

Steve Wachlin (1948) is a photo historian. Following the completion of his studies in art history at the University of Amsterdam he co-organized exhibitions and published on the history of nineteenth century commercial photography in the Netherlands, the Netherlands East Indies (Indonesia), Surinam, and the Middle East.

At the time this book appeared, an exhibition of the work of Woodbury & Page borrowed from the holdings of the Royal Institute for Anthropology and Linguistics was held in the Rijksmuseum voor Volkenkunde in Leiden (National Museum of Ethnology), which ran from 27 May to 28 August 1994. ◀

Wachlin, Steven, *Woodbury and Page: Photographers Java*, KITLV Press, Leiden 1994, 215 pp, 175 photo's

For orders and information, please contact:
KITLV Press
P.O. Box 9515
2300 RA Leiden
Fax: 071 - 27 26 38

Manuscripta Indonesica

by Dick van der Meij



In the unique series of facsimile editions of Indonesian manuscripts, two new volumes (3 & 4) have appeared while volume 5 will be published in the near future. *Manuscripta Indonesica* makes available important manuscripts from the Indonesian cultural heritage. Original manuscripts are reproduced without any editorial change, thus maintaining all their characteristics of form, spelling and other peculiarities. Each publication is preceded by a descriptive introduction which provides data on the history of the manuscript, codicological information, and bibliographical references. *Manuscripta Indonesica* provides students of philology with the basic tools for research.

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The series is a joint publication by the Indonesian Linguistics Development Project (ILDEP) in cooperation with Legatum Warnerianum in the Library of Leiden University. The series editors are Roger Tol, Jan Just Witkam, and Wim Stokhof. ◀

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ChinaVision: 5000 Years of Chinese History Digitalized



Export painting, depicting a lady, holding a mirror, doing her hair.

On July 1, 1991, the first 3-year phase of the research project ChinaVision – Visual Documentation and Presentation of the History of Chinese Culture started officially at the Sinological Institute in Leiden the Netherlands. The philosophy behind the project was that visual aspects form an essential part of every culture, and they should play an important role in the study of the latter. This is all the more pertinent when the culture under study is an influential one, like the Chinese. Moreover, the development of Chinese culture spanned great distances, both in time and space. Textual materials still remain essential to the study of any culture, but they can only supply part of the information and understanding needed.

By Stefan Landsberger



Prior to the start of the project, Prof. Erik Zürcher, the project leader, had already gained extensive experience with a more visually oriented teaching approach to the Chinese History programme for junior students. Regular testing indicated that most of the information that had been passed on visually was absorbed by the students.

Over the years, a large amount of visual materials (some 20,000 slides) had already been brought together by Zürcher for teaching purposes. These images are not merely limited to Chinese art, or to

cy and literati (scholar-gentry), the examination system and other aspects are tied in as well.

ChinaVision

In the first phase, the research project focused on four closely interrelated aspects:

- The systematic collection of visual information concerning the history of Chinese culture, and the contextual ordering of this information on the basis of complexes and themes;
- The formulation and development of a method of image analysis and classification relevant to the culture, resulting in the formulation of SinoClass;
- The development of ChinaVision, an automated system enabling the description, storage, retrieval, and manipulation of visual information, leading to the creation of a visual data base that will be made available to scholars and the general public in the near future;
- The active presentation of the visual information, arranged on the basis of themes and complexes, in classroom situations.

The acquisition of the hard and software needed to start the ChinaVision project was made possible by generous grants from the Ministry of Culture and the Chiang Ching-kuo Foundation, both in Taiwan (Republic of China). Through these grants, personnel costs were largely defrayed for a period of three years. Through substantial financial support from the Dutch Ministry of Education and Sciences, additional hard and software could be acquired and more personnel could be appointed.

Why Apple Macintosh?

For the management of both the descriptions of the images, the analytical classification, and the images themselves, the choice fell on colorArchIS, an image management and database system which is based on the well-known HyperCard application. It has been developed and customized to the specifications formulated by the project group; a Chinese language module, for example, has been added to the original programme.

Before 1991, hardly any multimedia software had yet been developed. The choice of the Apple Macintosh platform was based on a number of considerations.

First, Apple had successfully solved the problems of digital data compression and retrieval. And secondly, Apple is an extremely user-friendly system, basically enabling everybody to operate it.

This point was not only relevant to the first stage, in which the image and database were being created, but also to the future, when the databases will be made available to a more general public of interested persons. Moreover, it is an internationally accepted hardware platform, facilitating possible co-operation and exchange with other multi-media projects in the field, as well as a future commercialization of the project.

SinoClass

An important part of the project has consisted of the creation of an hierarchical, analytical classification scheme for a non-Western material culture. This scheme, tentatively named SinoClass, has now been basically completed and will be published in the near future. It consists of more than 8,000 entry levels.

IconClass, the Iconographical Classification Scheme for Western Pic-



A catchword from The Chinese City, a new series that is being developed.

torial Art, developed by the Department of Art History of Leiden University, has functioned as a major inspiration and pioneering effort in this Herculean task. IconClass, however, is characterized by a strong Eurocentric and Renaissance orientation. The main categories of IconClass, i.e., Religion; Nature; Man; Society, Civilization and Culture;

and Abstract Ideas, were identified and partially reworked according to the demands posed by the China-related materials. For the main category Religion, for example, this meant that the relative stress on Christian elements in IconClass had to be replaced by the identification of the significant elements of Confucianism, Taoism, Buddhism, Lamaism, and other Chinese religious traditions. Similarly, the contents of the main category Society, Civilization and Culture called for intensive research and a complete 'rethink' of the indicators of the various sub-levels. In all main categories, sublevels have been identified, renamed or added. The categories IconClass devotes to biblical scenes, and scenes from Greek and Roman mythology, although very important for the development of the Western pictorial arts, could not be and were not used for SinoClass.

Plans for the Future

By July 1, 1994, the first phase of the project was successfully concluded; some 10,000 images have been digitized and described. Besides the continuation of activities related to the further build-up of the image bank, a number of other plans are being made for the future. These include writing adaptations in the software in order to put the image bank at the disposal of the general public; this is scheduled to take place within the near future. Collection-building will also continue. A five-part series devoted to the historical development of the pre-modern Chinese city, spanning some 11,000 images, is currently being researched and written. ◀

Two Qing hanging scrolls



(Left:)

Western linear perspective, showing the Kangxi Emperor in his early 40s.

(Right:)

The young Kangxi, depicted in traditional Chinese isometric perspective.



Western impression of the private house of one of the Hong merchants near Canton, c. 1841.

the Chinese gentry who are depicted and described in various pictorial and literary sources. Instead, they try to impart a sense of the daily life of the ordinary Chinese throughout the ages; they show their tools, housing, bronze casting, educational practices, pastimes, religious ceremonies, and so forth.

The slides are not presented in a haphazard manner. They are grouped in clusters, in which interlocking elements of Chinese society are logically explained. The series *The Written Word*, for example, not only explains Chinese calligraphy, or the invention of printing, but the relative status attached to litera-

More information about ChinaVision can be obtained from:
Prof. Erik Zürcher or
Ms. Ellen Uitzinger
Sinological Institute
Leiden University
P.O. Box 9515
NL-2300 RA Leiden
The Netherlands.

Belgian Franciscan Friars Minor in China Missionary Work and Modernity

On 11 May 1994, Carine Dujardin, an historian, successfully defended her thesis *Missionary Work and Modernity: The Tensions Between the Science, Policies and Praxis of Missionary Work*. The Vicariate Apostolic of the Belgian Friars Minor in Southwestern Hubei (China), 1872-1940, at the Catholic University of Louvain (Belgium). In her thesis, Dr. Dujardin describes the careers of the 100 Belgian Minor Friars who left for central China in the period 1872-1940 to undertake missionary work. Although she devotes some attention to the social context in which the Church's interest for the Far East was able to take root, the thesis also sketches the lives of these missionaries, their motivation, their education, and their activities in the Middle Kingdom. By basing herself on a variety of Western language sources, ego-documents (letters, interviews), and audio-visual materials, the author has attempted to illustrate the practical aspects of missionary work. The research activities took place at the Catholic Documentation and Research Centre (KADOC) of the Catholic University of Louvain and were funded by the Fund for Collective Fundamental Research.

By Stefan Landsberger



In the second half of the 19th century, the Belgian Friars Minor were drawn into missionary work in China at the request of the Italian Franciscan Friars Minor. The latter had been active in China since the 17th century and continued to engage in missionary work, despite persecution by the Chinese Imperial government. As the Italians encountered problems in recruiting missionaries in their own country, they turned to their Belgian brethren. They, in turn, could fall back on the still extant religious structures that had been created by the Italians.

The 19th century Roman Catholic missionary had a strong

awareness of sin. He did not see the profane, worldly reality as relevant: life on earth was merely a 'vale of tears', a passage to eternal life. For him, faith was the only solution to all the social problems emanating from the eternal struggle between Good and Evil, for which he considered this world an arena. Individual conversion and the salvation of souls were the main aims of his missionary work. Every baptized convert therefore counted as a soul which had been saved. It was his divine duty to fight this omnipresent evil, even if it meant that he had to sacrifice his own life. Martyrdom was a sign of divine mercy, an entrance ticket to heaven, and a concept on which the missionary ideal was partly based.

The Franciscan mission in Southwestern Hubei, discussed by Dr. Dujardin, was strongly imbued with this ideal. Ten missionaries,

including two bishops, met a violent death in China. Called the 'bloody mission', the Franciscan missionaries were envied by contemporaries.

Cultural Superiority and Enculturation

After the First World War, the attitude of the Roman Catholic Church towards Chinese culture, which had been rather negative, started to change slowly. Until then, indigenous practices such as ancestor worship, a vital part of Confucianism, had been stigmatized as heathen customs by Rome and expressly forbidden. The Belgian missionaries, who considered Western Christian culture to be superior and the model that every civilization should emulate, were not really interested in what they would find in China. They had a rather negative impression of Chinese culture, and indigenous and local customs and practices were frowned upon.

Nonetheless, in those areas that did not touch religion, the Belgian missionaries adapted themselves to their surroundings remarkably well. Following the example set by their predecessors, most specifically the Jesuits, for example, they took to wearing traditional Chinese clothing. They also adopted Chinese eating habits, although this may be explained by the fact that the local kitchen personnel employed by the missionaries had no knowledge of Western cuisine. When constructing houses of worship or mission buildings, however, they spurned the local Chinese style of architecture and remained faithful to the neo-gothic or neo-classical styles that were prevalent in their mother country at the time.

Development of Training

The training which the first missionaries received before they started their work of spreading the Roman Catholic faith can hardly be called adequate. They had to learn 'in the field', by trial and error.



Bishop Everaerts with Belgian Friars Minor and Chinese priests, around 1920.

Photo: Bart Versteeg

Usually, they were apprenticed to an elderly colleague, under whom they functioned as assistant priest. After an apprenticeship of one year or even less, they were given the responsibility of running a mission station themselves.

In the 1920s and 1930s, a new model for missionary work was developed, which stressed, amongst other elements, the importance of instruction adapted to local circumstances. This was to have a profound influence on missionary theory and on the missionary policy as formulated by Rome. In 1930, the Friars Minor added an extra year to the existing curriculum of missionary studies in Rome; for the first time, missionary trainees now were able to become acquainted with Chinese language, culture, and history before taking up their duties. In 1938, the order established a Chinese language school in Peking, which was also attended by missionaries from other orders.

The improvement in the training of missionaries had a positive effect on their activities on the mission stations. The education of and health care provided for Chinese converts were professionalized. Moreover, new, modernized forms

of missionary work were introduced, for example those that were aimed at the organization of an independent, indigenous Church. As a result, the Friars Minor entrusted part of their vicariates to the locally trained clergy in 1938. It must be admitted, these reforms were controversial and many elderly missionaries resisted their introduction.

The Effects of Missionary Work

It is hard to estimate what the results of Roman Catholic missionary work in China in general, and of the Franciscan missionaries in particular, have been. On the whole, Dr. Dujardin, who has used an ethnographic focus to draw up a profile of the archetypical Chinese Roman Catholic convert, states that the success of the missionaries has been negligible. Upon their arrival in China in 1870, Southwest Hubei had some 3,000 Chinese Roman Catholics. In the 1930s, their numbers had increased to some 34,000. Although this can be seen as a significant growth, these Chinese Roman Catholics formed less than 0.3 per cent of the population. ◀

Source: Kadoc Nieuwsbrief

14-15 APRIL, 1994, LEIDEN, THE NETHERLANDS

Administrative Reform in the People's Republic of China since 1978

Three months after its convening, at the moment of writing, the IIAS is still receiving requests for copies of the papers presented at the International Conference on Administrative Reform in the People's Republic of China Since 1978 held by the IIAS here from 14 to 15 April, 1994.

Mr Duan Yuying, Division Chief of the Department of Policy and Regulations of the Ministry of Personnel of the PRC, was invited from Beijing and delivered a keynote speech. Eight papers were presented. They cover a wide range of topics on the administrative law, civil service reform, and economic and societal management.

By Dong Lisheng



The positive responses to our call for papers and participants as proved by your presence today convince us

that the theme of this conference is well chosen', Professor Stokhof, the IIAS Director, told the opening session with an audience of more than 40 scholars and Ph.D students from other European countries as well as the Netherlands.

In general, participants have commented favourably on the conference and encouraged me to

publish a volume of papers. Work is well under way. Interested institutions and individuals can contact IIAS to order the volume.

Three preliminary but important conclusions can be drawn from the papers.

- 1 The concept of public administration and administrative reform in the PRC is much broader than the term is understood in the industrialized democracies. Firstly, it covers government organization and the civil service as well as state-owned services and enterprises. This refers to the sphere. Secondly, it involves not only the regulation of, but also direct management of social and economic affairs. This refers, for example, to the direct management of economic enterprises by the government. The reforms can be summarized as a process of de-control, meaning that the government withdraws from the micro management of economic affairs and improves its macro-regulation of, as well

as supervision and provision of services to, the society.

- 2 Examining the omnipresent government intervention in economic and social affairs before the reforms more closely, we discover that it focused on the urban areas. The vast rural areas were left in a state of *laissez-alée*. The aim of the administrative reform in the rural areas is to create or strengthen government responsibility for providing social services and macro-regulation. This development has been shown in the fields of the rural labour and land resources management. Another important and urgent function is the provision of social security.

- 3 Generally speaking, the improvement in the government's macro-regulatory functions requires a fairly well developed legal framework and mechanism. This is significant for the following points: firstly, lack of rule of

law confused the situation when the government was deeply involved in routine management of economy and social affairs. Now that the government's function is to be transferred to macro-regulation, the first priority is to define by law its competencies and mode of management. Secondly, those economic and social units that have become autonomous since the withdrawal of the government's direct management must have clearly defined rules of conduct. Thirdly, as the government is separated from the economic and social units, it is possible to introduce the concept and practice of administrative disputes settlement. In this sense, administrative law is a new field. Lastly, it is worth reiterating that the laws enacted in the PRC assume the role of a vehicle for putting CCP policy guidelines into practice. It is the CCP policy rather than the public laws that will ultimately determine the course of events in the PRC. ◀

5-6 MAY, 1994, PARIS, FRANCE

The Ninth Conference on Oriental Linguistics

By Rint Sybesma



The Neuvièmes Journées de Linguistique d'Asie Orientale was organized by Laurent Sagart and Irène Tamba of the Centre de Recherches Linguistiques sur l'Asie Orientale (CRLAO). The conference was not limited to Chinese linguistics, as the name suggests, but half of the presentations were on Chinese.

In Europe, Paris stands out as a centre of Chinese linguistics. Both the CRLAO and Université de Paris

VII generate some very interesting research, which was apparent from the programme of the Journées. The programme offered a great deal of variation, with historical papers, papers with a theoretical bias, and more descriptively oriented papers. The subjects of the papers were as varied, ranging from cleft sentences and the interaction with focalization and genericity to the domain of quantifying NPs. Other interesting issues that were dealt with concerned the grammaticalization of the verb *qu 'go*, a process which can be observed in other languages as well, and an inventory of negation in a large number of varieties of Chinese. ◀

14-17 JULY, 1994, HONGKONG

The Third International Conference on Chinese Linguistics

By Rint Sybesma



The Third International Conference on Chinese Linguistics (the annual meeting of

the International Association of Chinese Linguistics), was held at

the City Polytechnic of Hongkong from 14-17 July 1994, the conference was organized by Professor Benjamin T'sou and offered a lot of papers on diachronic syntax and descriptive papers (for instance, on Cantonese and Taiwanese), along with papers on language teaching.

There were very few theoretical papers. ◀

13-15 MAY, 1994, LOS ANGELES, UNITED STATES

Sixth North American Conference of Chinese Linguistics

By Rint Sybesma



The Sixth North American Conference of Chinese Linguistics, held in Los Angeles

on May 13-15, 1994, was organized by Professor Audrey Li of the University of Southern California, Los Angeles. It was quite homogeneous in the sense that most

papers presented here were primarily theoretically oriented. The programme was packed with high-quality papers from researchers mainly from US universities, although other people had come from Taiwan, Europe, Singapore, and Hongkong.

In the realm of syntax, focus, quantification, and causatives were important topics, with a number of papers on the quantifier adverb *dou*. ◀

Progress in the Research of Modern Chinese Syntax

By Rint Sybesma

Having attended the three conferences on Chinese linguistics, mentioned on this page, I have to say that generally a lot of progress seems to have been made in the past ten years or so in the domain of the research into modern Chinese syntax. The programmes of these conferences also revealed syntacticians working in the field of Chinese are facing, and taking up, a new challenge in the form of the Chinese dialects.

In the past, most research on Chinese has concentrated on the standard variety. This concentration of attention and investigation has been very fruitful because in a relatively short period of time, these combined efforts have yielded considerable insight into this one variety. Now, however, it seems to be time to disperse and, using the knowledge of the standard variety, we should direct our descriptive and theoretical attention towards the syntax of the Chinese dialects. Careful comparative

29 AUGUST - 1 SEPTEMBER 1994
PRAGUE, CZECH REPUBLIC

The Tenth EACS Conference

The tenth biennial conference of the European Association of Chinese Studies was held in the capital of the Czech Republic from 29 August to 1 September, hosted by the Institute of Far Eastern Studies of Charles University. Approximately 200 sinologists from all over Europe convened on the borders of the Vltava River to discuss the general topic of 'Genius Loci: place, region and Chinese regionalism', as well as other topics in Chinese studies.

By Michel Hockx and Frank Pieke



During the opening session, Professor Oldřich Kral reminded the participants of the

historical significance of the conference: there was to have been such a conference in Prague in 1968, but preparations were rudely interrupted by the advent of the Red Army. All through the conference, the organizers displayed an almost tangible sense of pride at having achieved what had been impossible for so long. Their immense enthusiasm and helpfulness made all participants feel at home almost immediately. As a result, the conference, housed completely under one roof, took place in a very congenial atmosphere.

The conference started on a sad note, when Professor Michael Loewe read an obituary for former Leiden University Professor Toon Hulswé, one of the founders of what is now the EACS. Moreover, during the first modern literature session, Professor Bonnie McDougall fulfilled the unpleasant duty of announcing the death of Cambridge University Professor and modern Chinese literature specialist, Ng Mau-sang.

There was an unprecedented total of three panels on modern Chinese literature during this conference. Although the topic of regionalism was certainly not absent from these sessions, discussions tended to address broader questions concerning the entire corpus of modern Chinese literature, which is undergoing rapid changes due to both the productivity of contemporary Chinese authors in-

side and outside China, as well as the enormous number of reprints of pre-war magazines that have become available during the past decade. Papers presented largely dealt with authors not pertaining to the standard canon of modern Chinese literature, while serious doubts were shed on the representativeness of the canon itself in two papers by Bonnie McDougall. More than ever before, attention was also paid to phenomena belonging to the realm of the 'literary world' during the various stages of development of twentieth-century Chinese literature, through papers discussing, for instance 'exile literature', literary societies, and writers on the late imperial courtesan scene.

Other aspects of sinology were also well covered during the conference. Three panels which featured many Eastern European contributions were organized on Chinese economics. Other panels focused on foreign policy, linguistics, ancient and modern history, classical poetry, religious sects, philosophy, archaeology, and teaching Chinese as a foreign language.

All in all, the 10th EACS conference was a very successful one. It has finally and definitively closed the former gap between East and West in European sinology and laid the basis for fruitful co-operation in various fields. The members of the EACS will meet again in Barcelona in 1996. ◀

10-12 NOVEMBER 1995
MANCHESTER, UNITED KINGDOM

The Fourth European Conference on Agricultural and Rural Development in China (ECARDC)



The Fourth meeting of ECARDC will be held in Manchester, Great Britain, on 10-12 November 1995. The conference

brings interested scholars, development professionals and graduate students together to debate Chinese rural and agricultural devel-

opment in an interdisciplinary setting (ranging from plant protection and agricultural technology over agricultural extension to economy, rural sociology and the management of the common goods).

The focus of the meeting in Manchester will be on four broad issues:

- a Chinese agriculture in the global context

- b Rural investment, the collective and the state in China

- c Measures to improve agricultural productivity and the environmental link

- d Learning, social patterns, and sustainability in rural China ◀

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work has been very fruitful in the domain of the Germanic and Romance language families, as well as elsewhere, and it may be expected that this will turn out to be the case in the Chinese language family.

A. Yue-Hashimoto has made an important first step with the publication in Paris last year of her guide to Chinese dialect syntax fieldwork. The CRLAO has also been doing a lot of research on the different dialects, gathering data and working them out systematically. Judging from the programmes of the conferences mentioned on this page, more researchers are realizing the importance of the Chinese dialects so I expect this to develop into a very exciting field of activity in the immediate future. ◀

Overseas Chinese Contact in the Netherlands (OCCN)



In September 1993 the association Overseas Chinese Contact Nederland (OCCN, Overseas Chinese Contact in

the Netherlands) was established with the aim of stimulating and co-ordinating Dutch scholarly interest in the ethnic Chinese who are living outside China, and their relationships with China. So far, some sixty members have been registered from a wide variety of universities and other institutes for academic re-

search, with research projects on very diverse aspects of the ethnic Chinese communities overseas. For detailed information on the OCCN membership, meetings, Newsletter, and other activities, please address the secretariat, at present: ◀

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KNAW COLLOQUIUM
22-24 MAY, 1995
AMSTERDAM, THE NETHERLANDS

South China: State, Culture and Social Change during the Twentieth Century

By Leo Douw



A colloquium under the aegis of the Royal Netherlands Academy of Arts and Sciences

(KNAW) on South China: State, Culture and Social Change during the Twentieth Century will be held on the premises of the Academy in Amsterdam, May 22-24 1995. Its organizers are Dr. L.M. Douw and Dr. P. Post (Center for Asian Studies Amsterdam, Vrije Universiteit Amsterdam/University of Amsterdam). Active participation in the colloquium is possible only on the personal invitation of the organizers, but there is some room for at-

tendance by those who are interested. Applications to attend can be directed to Dr. L.M. Douw at the address mentioned below. A list of invitees and proposed papers is available from the same address. The invitees are highly qualified scholars from e.g. the USA, the People's Republic of China, Japan, Hong Kong, and various countries in Europe and Southeast Asia.

Outline

The colloquium will examine processes of change in South China over the past ten years, changes which are unprecedented in terms of both economic growth and linkage to the world economy. The colloquium will discuss how this process of rapid

economic change was conditioned by concomitant social, cultural, and political transformations. In China, horizontal social organization is increasingly replacing and supplementing vertical state-society relationships. Entrepreneurship has emerged as a major value determining social status and economic success, especially among the emerging middle classes. To a certain extent Chinese marxism has been adapted to these changes, but by no means completely. In fact, in China entrepreneurship is obviously related to the rise of traditionalist attitudes, and perhaps even assertions of cultural superiority. Religious association, minority culture and hometown or clan bonds have been recognized and actively

promoted by the state as value producers which can solidify both the newly emerging social relationships and the changing relations between state and society. These patterns have emerged most conspicuously, and often very early, in the provinces of South China.

Because of the outward direction of the processes concerned, the colloquium will consider related developments in East Asia as a whole. This applies most specifically to the role of Japan and of Overseas Chinese entrepreneurs in South East Asia. The colloquium will also look at recent change in a broader historical perspective, namely: since the early 20th century, when 'modern' patterns of state-society relationships in

China began to emerge, which were related to the thorough-going changes that occurred in China's international position at that time. ◀

For information please contact:

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9-13 JANUARY, 1995
LEIDEN, THE NETHERLANDS

International Conference on Chinese Rural Collectives and Voluntary Organizations: Between State Organization and Private Interest

The preparations for the conference are in full swing. We are happy to say that considerable interest for our conference has been expressed by several colleagues in China. This may also be due to the continuing relevance of our conference topic for China's economic and social reform program, even if its political implications are not often spelled out.



So far, the following scholars or institutes have expressed their interest in participation and/or announced the subject of their paper:

- Arun Agrawal (University of Florida) (Common Property Resource Management in Arid Areas)
- George Brown (University of Missouri, Columbia) 'Arable Land Loss in Jiangsu: Policy and Implementation in Sunan and Subei'
- Terry Cannon (University of Greenwich) (topic to be decided)
- Flemming Christiansen (Manchester University, UK) 'State Intervention, Migration and the Development of Agricultural Resources: The Collective as Mediator?'
- Han van Dijk (Department of Agrarian Law, Wageningen) ('Farming and Herding in West Africa')
- Stephan Feuchtwang (London City University) 'What is a village?'
- Korinna Hana (University of Marburg) 'Rural Cooperative Funds' or 'Poverty alleviation by self-help organizations in China'
- Amir Helman (Ruppert Institute, Israel) (Participation and Satisfaction under the Shareholding Cooperative System in a Shandong county)
- Peter Ho (Leiden University) 'Eating from the big rice-pot: the free-rider problem on the grasslands in Ningxia, PRC'
- Pamela Leonard (University of Virginia, USA) (Sichuanese Farmers' Views on Ecology and Politics)
- Li Kang (Social Survey Centre of Ministry of Civil Administration, Beijing; formerly at the University of Wisconsin) (topic to be decided)
- Liu Shouying (Development Research Centre, State Council PRC) (topic to be decided)
- Mariella Longo (Ancona University, Italy) (Managing Irriga-
- tion after Rural Reform: a case-study from Shenqiu county, Henan)
- Lu Xiaobo (Columbia University, USA) (Rural State Organizations and Extraction)
- Lu Xincheng (Shaanxi Academy of Social Sciences, Xi'an, China; visiting scholar at Sinological Institute, Leiden) (topic to be decided)
- Margaret McKean (Duke University, Durham, USA) 'Is there a role for Common Property in Private Property Systems?'
- Meng Yongqing (Chinese Academy of Forestry) 'Chinese Collective Forest Tenure Reform and Barren Land in Auction'
- John Morton (National Resources Institute, Kent, UK) (Institutions, Households and Ground Water in an Inner Mongolian Oasis)
- Jean Oi (Centre for East Asian Research, Harvard) (topic to be decided)
- Devika Paul (Kasturba Institute of Rural Studies) 'People's Participation in Rural Development with Reference to Panchayat Union in India'
- Frank Pieke (Leiden University) (topic to be decided)
- Mark Selden (University of New York) 'Household, Cooperative and State in China's Countryside'
- K.P. Singh (Indian Political Science Association) 'Administration for rural development and extent of involvement of representative institutions in rural development'
- Jürgen Steinbach (Giessen University, Germany) (Ecology of Sheep Farming in Ningxia)
- Eduard Vermeer (Leiden University) 'Reforms of Management of Irrigation in Two Jiangsu Counties' (tentative)
- Wang Sangui (CAAS Institute of Agricultural Economics) 'Farmers' Organization and Village Government in Agricultural Technology Diffusion in Poor Areas of South-west China'
- Wang Zhenyao (Rural Work Division, Ministry of Civil Affairs PRC) 'Villagers' Committees: the Foundation of the Process of Chinese Democratization'
- Yao Jianfu (Ministry of Agriculture, Research Centre for Rural Economy) 'Rural NGO's in China: Development and Challenging Issues of Rural Specialized Technological Associations'
- Zhang Xiaoshan (CASS Rural Development Institute, Beijing, China) (Incentives under the Shareholding Co-op System)
- Zhe Xiaoye (CASS Institute of Sociology) 'The Development of Intermediate Social Organizations in Rural China - a case study'
- Tony Saich (Ford Foundation, Beijing) (Rural R&D)
- Provincial Water Conservancy or Agricultural Bureau, Jiangsu, China (Common Management of Irrigation in Jiangsu)

We expect there will be between 25 and 30 regular participants. Apart from presenting their paper, most participants will also be asked to act as discussants for one or more other papers.

Moreover, we have invited interested Dutch Ph.D students to attend.

We expect to send the definitive programme and other details of the conference to participants by the end of October. ◀

Any further queries may be addressed to:

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2-5 SEPTEMBER, 1995
AMSTERDAM, THE NETHERLANDS

2nd International Chime Conference: East Asian Living Voices

From 2 to 5 September 1995, the European Foundation for Chinese Music Research (CHIME) will organize a three-day conference on 'East Asian Voices - living folk traditions in China and adjacent countries.'

**CALL FOR
PAPERS**

The conference will take place at the Royal Tropical Institute in Amsterdam and will

be held in conjunction with the XIth European Seminar in Ethnomusicology (September 5-10, same venue.) The meeting is organized in co-operation with the Research School CNWS of Leiden University, the School for Oriental and African Studies (SOAS) in London, and the Dutch Society for Ethnomusicology 'Arnold Bake'.

Major workshops will be devoted to 'Voices addressing the Gods' and 'Voices addressing Mortals'. There will be live demonstrations

by vocal folk ensembles. The conference is open to scholars in the field of music, anthropology, sinology, and to others with a scholarly interest in the vocal folk music, living folk-mythology, epics, and vocal rituals of China and adjacent areas. There will be special emphasis on minority cultures and special attention will be paid to interdisciplinary research, cross-culture studies, and research with the help of audiovisual materials (film, video, and sound recordings).

Arrival and registration will be on Friday afternoon (September 2), followed by two full days of papers and concerts plus a final session on Tuesday morning. Accommodation will include bed,



Suona players at a funeral in Rudong, northern Jiangsu.

Scholars who wish to present papers (maximum time 15 minutes plus participation in panel discussion) are asked to send a one-page abstract of their paper to the Chime Foundation, c/o Programme Committee East Asian Voices. The programme committee consists of Frank Kouwenhoven (CHIME, the Netherlands), Stephen Jones (SOAS, London, UK), Jonathan Stock (Music department, University of Durham, UK), David Hughes (SOAS, London, UK), and Barbara Mittler (Sinology Department, University of Heidelberg, Germany). ◀

Suona players at a funeral in Rudong, northern Jiangsu.

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B.C.A. Walraven appointed

New chair for Korean Language and Culture

Dr. B.C.A. Walraven has recently been appointed as the first full professor in Korean language and culture. Formerly, Professor F. Vos and his successor professor W.J. Boot were nominated as professor of Japanese and Korean Studies, but from now on a separate chair will be devoted to the study of Korean language and culture.

By Paul Wijsman



Dutch interest in Korea dates back a long time. In 1668 the Journal of Hendrik

Hamel, who had lived in Korea for thirteen years with 15 other sailors after their ship was wrecked off the coast of Cheju Island was published in Rotterdam. The Journal was the first substantial source of information about Korea, its people, and culture.

In the twenties of the nineteenth century, Philipp Franz von Siebold, the German physician in Dutch service, also gathered information about Korea during his stay in Japan. In Siebold's *Nippon: Archiv zur Beschreibung von Japan* the main chapters devoted to Korea were written by his assistant Dr. Johann Joseph Hoffmann, who eventually became the first professor of Japanese at Leiden University, from 1856 until his death in 1878.

Dr. Johannes Rahder who occupied the chair of Japanese from 1931 until 1946 made an extensive study of old, middle and modern Korean for his comparative linguistic studies. His successor Dr. Frits Vos became lecturer in Japanese in 1946 and in 1947 introduced courses in Korean language and history for the first time in the history of Leiden University. In 1958 he was nominated a full professor of Japanese and Korean at this university (the first full professorship of Korean in Western Europe). One of Professor Vos' students, Dr. W.J. Boot, succeeded him in 1985 as professor of Japanese and Korean. Another student of professor Vos, Dr. Boudewijn Walraven, is now appointed full professor of Korean.

B.C.A. Walraven was born in New York in 1947. After taking a first degree in Japanese at Leiden

University, he studied Korean language and literature there. From 1973 to 1975 he attended Seoul National University studying Korean language, history, and cultural anthropology. From 1976 onwards he taught Korean language and culture at Leiden University. He obtained his Ph.D. degree in 1985 with the dissertation *Muga: the songs of Korean shamanism* (recently re-issued under the title *Songs of the Shaman: The Ritual Chants of the Korean Mudang*). He has published articles about several aspects of Korean shamanism in the present and the past and about Korean traditional literature. A recent essay, 'Confucians and Restless Spirits' in *Control and Accommodation in Early Modern East Asia: Essays in Honour of Erik Zürcher* (Leiden, 1993), deals with a particular Confucian ritual which superficially seems to resemble shamanic rituals. Prof. Walraven also published translations into Dutch of traditional Korean stories in *De Redder der Armen* (Amsterdam, 1980).

Walraven is president of the Netherlands-Korea Association and vice-president of the Association for Korean Studies in Europe (AKSE).

You are appointed professor of Korean language and culture. What is the range of 'culture' in this appointment?

I interpret it as meaning the society and culture of Korea in the broadest sense. Although obviously I will not be able to study all these aspects myself, I hope that eventually the department will develop in such a way that a wide range of subjects will be covered, including, for example, subjects like anthropology or law.

What is your own field of study?

I am interested in the place of religion, in particular popular religion, in society. I study the question, for instance, of how shamanism is related to Confucianism, the



Professor Walraven in Korea.

ideology or religion of the elite. Recently I have focused my research on the transitional period of the nineteenth and early twentieth century. I want to show that popular religion, which is often supposed to be rather static, constantly changes, adapting to circumstances.

In the near future I will cooperate with a research team of the CNRS in Paris which is engaged in the study of the city of Seoul, examining the religious aspects of the city in the period with which I am concerned.

Another current interest of mine is the issue of gender in Korean shaman songs. So far I have only studied the texts, but I intend to do field work to find out how the audiences of the shaman rituals, consisting mostly of women, listen to the songs of the shamans. How do the listeners interpret these songs? What is the crucial point for them? I raised these questions in my thesis, but it was focused on more elementary questions: what are the texts, where do they come from? I could not deal properly with the concrete meaning of a text in one particular ritual.

How do you regard the development of Korean Studies as an independent field?

This is, of course, a welcome and long overdue development. In the early days of Korean Studies many researchers occupied themselves with Korea as well as with China or Japan. The new generation of Korean scholars concentrate on Korea fully, and they have to because the field has developed

in such a way that one cannot afford to divide one's attention too much. On the other hand there is the danger now that an exclusive concentration on Korea results in a lack of perspective. If you examine Korea in a wider, comparative, perspective, it will be easier to understand what is typically Korean. Sometimes it may seem that certain things in Korea looked very similar to what was happening in China, but if you take a closer look it turns out there are considerable differences. For this reason I would like to encourage research which places Korea within the context of East Asia.

Within the fields of Sinology or Japanology one can see a tendency towards increasing specialization and greater attention to modern topics, such as the economy of China or law in Japan. In the past scholars mainly occupied themselves with literature, history and religion. What is the situation in the Korean studies?

You see the same trend in Korean Studies, but so far somewhat less than in Japanology or Sinology, mainly because there are fewer researchers involved. In Leiden the department is still small and for that reason it is impossible to have the same number of specializations as the Chinese or Japanese departments, but I hope that we will manage to create a department where so-called traditional and modern aspects of Korea receive equal attention.

Students nowadays ask for a bigger variety of subjects in the course of their study. To get a job later it is important for them to

do more than language acquisition and to obtain specialized knowledge of certain aspects of Korean society and culture, difficult as this may be within the four years of the curriculum. At this moment there is a trend among my students to combine the study of law with Korean.

Does the Korean government actively support Korean studies?

Since 1977 the Association for Korean Studies in Europe has received support from Korea to organize conferences and workshops. Organizations like the Korean Research Foundation and the Korea Foundation directly support our department by sending books and by financing the appointment of staff members to assist in the teaching and develop teaching materials. Moreover researchers and students can apply for a fellowship to these foundations and scholarships. There are also exchange programmes between Leiden University and the Academy of Korean Studies and Yonsei University.

Do you foresee a growth in number of students?

Not to the same extent as in the Japanese department ten years ago when every year more than a hundred students enrolled. The simple reason is that the total number of students has been decreasing for the last couple of years. But as the awareness of the importance of Korea is increasing, the number of students of Korean has the potential to grow. We also try to make our Korean Studies curriculum more efficient and attractive. Because of my appointment there is a vacancy at present for my old position. We hope to find a new staff member soon as possible, who will add to the variety of research done within the department and provide the students with more options for specialization. ◀

(For the part about the history of Korean studies the author gratefully used the article 'Korean studies in the Netherlands' by Frits Vos in *Papers of the 1st International Conference on Korean Studies*, 1979.)

Permanent office in Leiden 20th anniversary of the European Association for Japanese Studies

Twenty years after its foundation, the EAJS opened its own Permanent Office on April 1, 1994. It occupies four rooms of a two-storey building in Doelensteeg 2, Leiden, the Netherlands. For the time being, it will be staffed by the director and one secretary; the initial budget for a period of five years being provided by The Japan Foundation. The legal foundation of the office has not yet been discussed. As the name of the office and the titles of its staff will depend on the legal classification, the official announcement of the office's establishment will mark its starting point. Then the office can commence carrying out its specific duties.

By Heinrich Menkhaus



As I have only recently been appointed as the Director of the Permanent Office of the

EAJS, namely on July 1, 1994, I would like to give my personal views on how the office should function.

Activities

First of all, the office will deal with the general affairs of the EAJS itself. It will file the documents, keep the list of members up-to-date, send out annual invoices for membership fees, arrange for the general and Council meetings, and perform other tasks as specified by the Articles of Incorporation.

As a general principle, the activities of the office will be accessible to all persons and institutions doing research on Japan in the geographical area that is known as Europe. They will not be restricted to so-called Japanologists. Although this is not the place to argue about the meaning of the term 'Japanese Studies', it is clear that the office should reach out to all who engage in disciplinary studies on Japan. This is particularly necessary for the Humanities and Social Sciences, including law, economics, sociology, political science, history, anthropology, linguistics, etc. The question remains, however, whether the scope of this reaching out should also include the natural sciences. In particular the office will be active in the following areas:

Conferences

So far there have been six triennial conferences of the EAJS. The seventh, which this anniversary volume commemorates, was held in August 1994 in Copenhagen. These conferences have all been managed by the Council of the EAJS in co-operation with the local university institute for Asian or Japanese studies. In future, the local organization will mainly be

A new periodical, the EAJS Journal, is being discussed by the Council; the journal will publish scientific research on Japan. However, in what European languages contributions can be made and the number of issues and pages per year are still to be discussed.

Further into the future, the EAJS should think about adding a series of monographs and bibliographies to its list of publications.

Survey

For a number of years several institutions have published directories of Japanese Studies in Europe. Foremost among them is The Japan Foundation, which began with a directory of *Japan Specialists in the United Kingdom* in 1981, followed by a compilation for the USSR and Eastern Europe in the same year. Some other European countries were covered in the 1985 volume *Japanese Studies in Europe*. The directories for the United

Japanese Studies institutions, including those in Europe.

The EAJS Permanent Office will have to combine these different overviews, include some new countries where Japanese Studies have been recently established, and update the information to publish a new edition of *Japanese Studies in Europe* in the directory series mentioned above. This will be done in close co-operation with The Japan Foundation, which is currently working on a new questionnaire. After being revised to reflect the European situation, this will be mailed through the office to more than 2000 persons and institutions already known at the beginning of 1995. If necessary, the Permanent Office will assist in the completion of the questionnaire; it will also contact the addressee after the questionnaire has been returned if some questions have been left unanswered or if additional information is required.

Collections and contacts

The office should keep information pamphlets available from all Japanese Studies institutions. Therefore it requests all national institutions, national associations, or EAJS offshoots to provide their latest newsletters and such back numbers as are still available. These collections should enable the office to co-ordinate European research on Japan in terms of providing the necessary information about what research has been done in a given field and what remains to be done.

The EAJS Permanent Office will maintain close contact with Japanese Studies organizations in other continents, with national research institutions regardless of whether they conduct Japanese Studies or not, and, of course, with political institutions.

Conclusion

It will take time before the Permanent Office will be completely functional in the ways outlined above, and some activities might not be possible due to lack of funds. Nevertheless, the office is open to proposals for additional activities. Most tasks will require the staunch support of those dealing with Japanese Studies in Europe; the Permanent Office would therefore be greatly obliged to all members of the EAJS, the national associations, and the EAJS networks and workshops, for providing information on activities and projects on a regular basis. ◀

Source: 20th anniversary EAJS. Past, Present and future of the European Association for Japanese Studies, 1973-1994. pp 67-70

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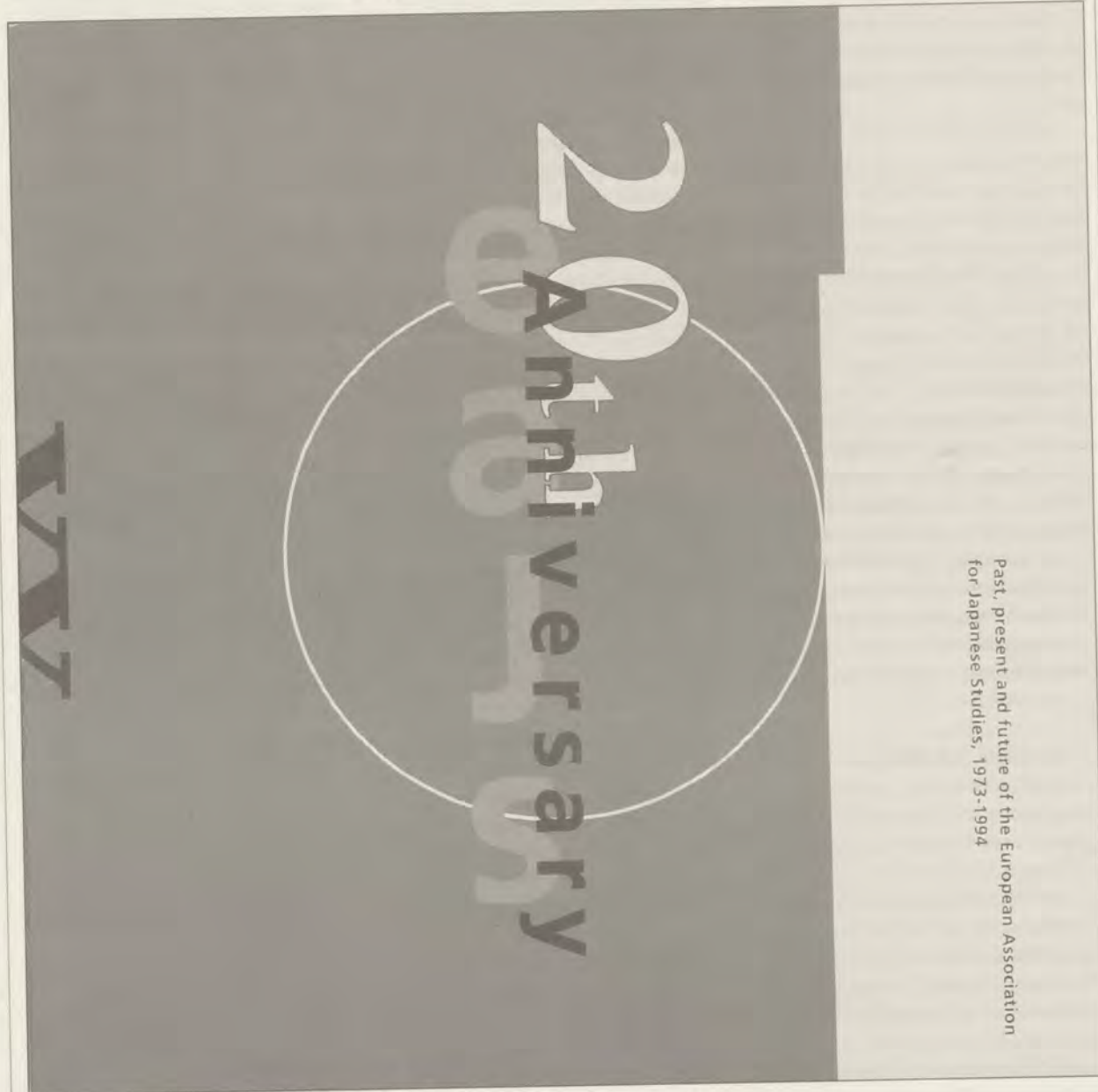
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Cover design 'Past, present and future of the EAJS' 20th Anniversary publication.

supported by the Permanent Office. The present three-year cycle was discussed, and a change to specific themes for each conference and the subsequent publication of the contributions is envisioned.

Publications

The EAJS Bulletin has been published since June 1973 and has been edited by members of the Council. The name will be changed to EAJS Newsletter, and it will be edited by the Permanent Office. It will probably appear twice a year, and its contents will be the same as those of the preceding editions.

Kingdom and the USSR and Eastern Europe saw new editions in 1988 and in 1984 respectively, and the latter was updated again in 1986. The 1985 volume was translated into Japanese in 1987. A directory solely for the USSR was published as an update in 1990. The Fukuoka Unesco Association has also assumed the task of compiling information on Japanese Studies institutions in Europe. They are included in the volume called *Overseas Japanese Studies Institutions*, which saw its fourth revised edition in 1994. Finally, the International Research Centre for Japanese Studies (Nichibunken) in Kyōto is preparing a directory of

Data banks

The office is planning to engage in the formation of data banks. These should include up-to-date information on European institutions and researchers dealing with Japan, all grant-giving institutions which provide scholarships for Europeans to research on Japan, Japanese language training institutions (as the language is the most important tool for research on Japan) and publications on Japan in Europe. On some of these subjects - for example grant-giving and Japanese language institutions - data have already been processed so that the office can base its work on the data obtained.

Nulli Peregrinatorum Secundus

The Critical Edition of the Printed and Unpublished Works of Engelbert Kaempfer

Engelbert Kaempfer is one of the few German personalities of the Baroque Period whose written oeuvre has left a permanent impression. Yet this reception is not based upon a knowledge of his complete works. In fact, so far important parts of his learned studies have remained hidden from the public; other parts are known only through translations or revised and modernized editions.

By Detlef Haberland



Kaempfer was born in Lemgo in 1651. After visiting the local Grammar school he went

to Hamelin and attended the universities of Lüneburg, Lübeck, and Danzig, where he finished his education in 1673 with a treatise *Exercitatio Politica de Majestatis Divisiones in Realem et Personalem*. Between 1674 and 1676 he studied at Cracow, then he travelled via Warsaw, Thorn, and Danzig to Elbing where he matriculated at the Königsberg University in March 1677, focusing his studies on natural history and medicine. In 1681

he went to Sweden, where he planned to attend the lectures of the famous scholar Olof Rudbeck.



However, he may also

well have hoped to find a permanent appointment in the Swedish Kingdom. In fact, he succeeded in becoming secretary to a legation which was sent to Russia and Persia in order to improve the Swedish-Persian silk-trade. Kaempfer spent from March 1684 to November 1685 in Isfahan, and afterwards – probably entranced by the fascinating oriental culture and nature? – he joined the VOC in the capacity of physician. During the same month, November 1685, he travelled via Persepolis to Bandar Abbas on the Persian Gulf, where he remained until the middle of 1688.

His wish to see China and India was never fulfilled. He only passed by India on the way to Java and Batavia, where the Asian headquarters of the VOC were located. Kaempfer stayed here from late 1689 to May 1690, without a position and without any hope of realizing his plans. Then he found the opportunity to go to the VOC trading post in Japan as physician.

He remained on Deshima till October 1692 before returning home with an immense fund of scientific and cultural notes, as well as large numbers of Japanese books and artefacts.

By 1693 he was back in Europe, where he obtained his medical degree for his dissertation *Disputatio medica inauguralis exhibens decadem observationum exoticarum* in 1694. The same year he returned to Lemgo to set up as a doctor. He was appointed personal physician to Count Friedrich Adolf zu Lippe in 1698. Kaempfer died in 1716, worn out by various personal and domestic troubles, by his huge medical practice, and by his personal inability to work up and publish his immense amount of notes and writings. Apart from the two above-mentioned treatises, only the *Amoenitatum exoticarum politico-physico-medicae fasciculi V* was published during his lifetime, in 1712 in Lemgo.

Reception and Editions

By what must be considered a huge historical chance, Kaempfer's papers were brought to London in 1723 and 1725 by Sir Hans Sloane (1660-1753). However, this did not mean that fresh life was breathed into the more than 4000 manuscript pages, although Sloane did insist on printing Kaempfer's manuscript *Heutiges Japan. Zu einer Zweifachen Hoffreise durchgeschaut und beschrieben* etc. This was published as *The History of Japan* in London in 1727. After a second edition in 1728, the following year it was translated into Dutch and French; and various editions in these languages followed. In 1773 the book was translated into Russian, and finally in 1777/1779 a two-volume edition appeared in Lemgo under the title *Geschichte und Beschreibung von Japan*, which was revised and edited by Christian Wilhelm Dohm (cf. reprinted with a preface by Hanno Beck, Stuttgart 1964).

The *Amoenitates* and the book on Japan were the only sources which conveyed some idea of Kaempfer's knowledge. The book on Japan

was widely read in the 18th century, because Kaempfer was the first European to offer any first-hand knowledge about Japan (for the reception of his works cf. the supplementary volume of the 1980 edition of the *Geschichte und Beschreibung von Japan*). At the end of the 18th and in the early 19th century scholars like Thunberg, Von Siebold, Heine, and Rein relied heavily on Kaempfer. His work remained an important source not only for topography, but also for botanical or pharmaceutical aspects throughout the century. Since the bulk of his manuscripts has so far remained unpublished, the exact extent of his works is still unknown.

In 1929 Dr. Karl Meier-Lemgo (1882-1969), a high-school teacher in Lemgo, went to London to make excerpts from the manuscripts, some of which had been badly



preserved; years afterwards he had photographs made of them. Relying on his notes and these early photos he wrote numerous articles and essays on Kaempfer as well as his biography (Stuttgart 1937; 2nd, slightly revised edition Hamburg 1960). He gained a reputation as one of the best Kaempfer scholars, as well as being the only person able to decipher Kaempfer's difficult handwriting. He edited various passages from the *Amoenitates*, and also from Kaempfer's travel-notebooks and from his letters, always with the intention of making his great country-fellow – as he himself emphasized – better known to a greater public. To do this he smoothed out the rough edges in the original texts and idealized Kaempfer's personality. Meier-Lemgo's service consists of the fact that he fundamentally initiated Kaempfer research in this century, though, on the other hand, it has to be admitted that he scarcely ever chose to take recourse to the current Baroque studies or of studies on scientific history.

Finally it was the *Festschrift* commemorating the 330th anniversary of Kaempfer's birth (edited by Hans Hüls and Hans Hoppe, Lem-



While staying in Leiden E. Kaempfer lived in the Nonnensteeg, across the road from the new IIAS headquarters

go 1982), my new Kaempfer biography (Detmold 1990), as well as the volume containing the collected papers of the conference – held to commemorate the 300th anniversary of Kaempfer's arrival in Japan (Stuttgart 1993) which have signalled the need for a fresh start on Kaempfer research: without an edition of the manuscripts no really proper and balanced judgement can be made about the complete oeuvre, nor can any statement concerning Kaempfer's position within the learned discourses of his time be made.

Integral Edition

It was imperative something must be done: and in 1991 I was able to start preliminary work on such an edition. The edition – which is now in progress – will be published by the Iudicium publishing house in Munich and will comprise 22 volumes, of which the two first will probably be on the market by the end of 1995. A scientific board of advisors, chaired by Professor Josef Kreiner (Philipp Franz van Siebold-Stiftung, Deutsches Institut für Japanstudien, Tokyo), acts as advisor to both the general editor and the editors of the separate volumes.

Specific conditions have been defined for the actual process of editing a particular volume: any printed or unprinted texts are to be reproduced without any cuts. The texts will be presented in their original languages (predominantly Latin, Dutch, German) and a complete translation is included to



help the reader's understanding. Specific explanations concerning persons, objects, or definitions within the texts are given in the annotations. The critical apparatus contains information on technical data in the text as well as on corrections within the text, or misprints or variants. Each volume also contains a commentary either in the form of an introductory essay or an appendix, which defines the individual text within the intellectual history of its time, also giving literary, historical, or social references. An index on persons, objects, and places is included and specific terms are given as Kaempfer wrote

them as well as in our contemporary version.

A difference has to be made between the edition of printed and unpublished writings. In the *Valedictio*, the *Decem Observationes*, and the *Amoenitates* we have works which represent the ultimate intention of the author. Compared to the printed texts, preliminary writings and first proofs always have to be considered secondary, yet they are indispensable for the genesis of the text, language, or argument. These preliminary stages are included in the critical apparatus as variants and only when they diverge greatly are they given as complete texts.

This approach has had to be changed when dealing with the manuscripts. They must be considered as the only means of passing the specific content on to posterity and include the travel diaries, the letters, and botanical notes made on the spot. These manuscripts must be edited completely. It should not be thought that the intention of the planned edition is to develop new ways of editing, it is to give the reader a verifiable and readable text on the basis of the available material.

In concrete terms this means: any ordinary abbreviations are mentioned in the editorial report and will appear in the text in their complete form. Special abbreviations (private or unusual contractions, etc.) are given in the text in their usual version, in the commentary in their original form. An exception are the alchemist's symbols which are treated differently.

No attempt will be made to imitate the original distribution of the texts in Kaempfer's notebooks or in his papers. Only Kaempfer's paragraphs or indentations – marking the introduction of new content – have been adopted. Each part of text will be accompanied by the Sloane-manuscript number or folio-number.

For the first time the plan is to include each drawing, even study or preliminary ones, made by Kaempfer (app. 1280, which are being photographed at the moment by the British Library). For the first time the reader will be able to get an impression of the total importance of Kaempfer's fieldwork. In the first instance these are small, sometimes extremely small, drawings of plants, parts of plants, topographical or regional features (objects, musical instruments, dress and so forth), some measure only a few millimetres. There are

Illustrations from: 'The History of Japan'.

Zen philosopher Masao Abe

One Bird with Two Wings

Masao Abe (1915) speaks very deliberately. After a question silence reigns as the seconds tick by. During this interval he nods occasionally and he seems to be turning the question over and over in his mind. Once he begins to speak, the answer has been completely thought out from beginning to end. Masao Abe, Zen philosopher, is a great man in the world of Japanese philosophy. He is a member of the second generation of the Kyoto School, which, following the footsteps of Kitaro Nishida, is based on the principle of Absolute Nothingness.

By **Bart Brandsma**

(Translated by Rosemary Robson)



The well-turned phrases he utters sometimes sound suspect. They resemble the caricature

of eastern philosophy so often created in the west. Succinct statements as they are found in Zen — 'ultimate reality is to be found in oneself' — have been confiscated by whole generations, first by hippies and the Beatles, later by the environmental movement, social therapists, and after them by new-agers and commercial television stations. The famous book *Zen and the Art of Motor Maintenance* sells just as well today as it did twenty years ago. Unmoved by the circus which has been created around it in Europe and the United States, Zen continues. In Japan Zen is not subject to the whims of fashion. In the Kyoto School, situated in Kyoto on the west coast of Japan, the study of philosophy is based completely on Zen.

The Kyoto School is a blending of the two most important philosophical movements in Japan, where there is the 'traditional' school, which is principally concerned with learning from ancient texts and religious works, and studying the works of Confucianism, Buddhism, and Taoism. In contrast to this are the philosophers who have concentrated on the study of western philosophy, and, therefore, from an international perspective, have very little to offer which is 'specifically Japanese'. The Kyoto School steers a middle course; western thinking and Zen experience confront each other. Masao Abe demonstrates this, for instance, in his *chef d'oeuvre* which received the accolade of *book of excellence* in the United States in 1989.

'Japanese philosophy is a bridge between east and west'

The subject of the Kyoto School is Zen. The basic task consists of finding a way to translate meditative Zen experiences into more lucid concepts and more clear cut theories. However, the Zen experience cannot be 'really' explained. The Zen experience hinges on that the fact a world view is 'realized'. A person is 'completely aware'. This is the reason that in the philosophical theory of the Kyoto

School consciousness of the world, the Zen world image, is gradually broken down into smaller, more easily understandable parts and committed to paper in a transmissible, but extremely fragmented, theory.

A bank of clouds

But, let there be no error: 'Meditation is not more important than thinking', says Masao Abe, and he illustrates this with an example: 'Both are important ingredients in the study of philosophy. Philosophy and experience: 'academic scholarship' and 'meditative exercises' are like the two wings of a bird. The bird cannot fly with only one wing. Pure scholarship, without meditation, is impotent. Whereas, exercises without learning make one blind. In Kyoto philosophy each is tied very firmly to the other'. As Masao Abe talks, his arms spread out wide over an imaginary bank of clouds.

Who or what will be the beneficiaries? What is the aim of the Kyoto School? Abe refuses to be drawn about either the use or the social role of philosophy. Nor about Francis Fukuyama, for instance, — 'Who is that? His name sounds Japanese.' — and he is not forthcoming about the future of ideological thought. Abe: 'Philosophy in Japan actually has a much greater range. Japanese philosophy is a bridge between east and west. Japan is introducing western philosophy to the east, while maintaining its traditional spirituality'.

Masao Abe's own personal choice of philosophy was born from this relationship. His father was a modern doctor and his mother was completely devoted to Buddha. 'My mother was an impressive woman. I frequently saw her recite old texts. In her belief humans could be 'saved', not through their own resources but through a great external power', says Abe. 'The condition for this salvation was an unconditional surrender'. Abe was affected by his mother's devotion at a very early age. 'I wanted to follow in her footsteps. But it was too difficult for me to renounce rational thought, to surrender myself to mercy. I decided to study philosophy'.

As a young man of twenty or so Abe went to the Kyoto School. He decided to say farewell to the factory where he was then employed. 'I wanted to discover the limits of my rational thought'. At the Kyoto

School he met Professor Shin'ichi Hisamatsu (1889-1980) — 'My lifelong mentor'. Hisamatsu introduced Abe to Zen. And ever since that time he has tried 'to qualify Zen in a comparison with Christian belief and western philosophy.' But the study all began with Kitaro Nishida.

Basho

Kitaro Nishida (1870-1945), the pioneer of the comparative study between east and west, is the creator of a philosophy which is based on 'absolute nothingness'. Nishida used the German philosopher Fichte as his reference. In his theory Fichte, like Nishida, has the world begin in human experience. 'Experience does not come from the world, experience comes from me'. But, whereas Fichte wants to attribute the 'creative I' to a rational origin — Fichte's famous 'free will' —, Nishida prefers a mystical, intuitive origin. The I 'stands' in a mystical field and from here it experiences the world. This is the basis of the philosophy of *basho* (place). The place, *basho*, is absolute nothingness: man stands alone, completely independent in the mysticism of an absolute nothingness. Referring to his own undertaking, Nishida writes: 'I switched from Fichte's free will to a sort of intuitivism'.

As far as Nishida is concerned 'the dualistic way of looking at things' is relegated to second place. Dualism represents that way of thinking which divides the world into two: observer and observed, subject and object, idea and matter. Abe expatiates on the Kyoto master Nishida: 'Something must precede dualism. The dualistic vision presents a subject-object structure. There has to be a source from which this dualistic way of thinking 'emerges'. This source, which precedes duality, must be 'the ultimate or true reality'. Dualistic thought, moreover, is inextricably bound up with the human way of life', says Abe, 'and the division can never be 'solved'. The great appeal which Zen has in the west perhaps has its roots in the misconception that dualism can be permanently eliminated by Zen meditation. This is not so'.

'Without being there is no knowledge, without knowledge there is no being'

Abe: 'One example of dualistic thought: the phrase 'a horse runs' is a subject-object judgement; the horse is viewed by man and in the judgement one single characteristic of the horse is highlighted: 'the running' is separated from the object. The subject, the human being, analyses and observes the object. Alongside this, there is also something else, namely the intuition: 'running horse', which is not encumbered by any judge-

ment. This is the way in everything that we have to revert to the root of subject-object thinking'.

Abe: 'The west is acquainted with the materialist and idealist movements. René Descartes begins with the idea that 'the self' also forms the point of departure. He begins with the idea; the idealist. By contrast, the west is acquainted with the materialists, who begin their theory from the 'reality of the world'. Both options share a common supposition: that there is a division between subject and object. Thus argued Nishida.'

What happens when the choice between materialism and idealism is nullified? Masao Abe realizes that this is when the western mind really encounters grave problems. 'In the west there is a clear cut division between ontology, the study of being, and epistemology, the study of the possibilities of knowledge', he explains. 'The problem of being is opposed to the problem of knowing'. Two different problems, it seems to me. 'This duality is accepted and it is rarely questioned.'

Mind

'The next question following very quickly on its heels is which comes first? Is being there because of our observation? Or do we observe because of the fact that things exist? Idealists cling to the primacy of knowing. Materialists maintain that being determines knowing. This sort of dualistic concept of knowing and being is dubious.

Being and knowing are indivisible. Without being there is no knowing, without knowing there is no being. This is one of the most important points which the western mind finds difficult to grasp: that epistemology and ontology cannot be separated. The western mind cannot proceed beyond dualistic thought; to arrive at a non-dualistic concept.'

'If I'm not mistaken', says Abe in amazement, 'western philosophy is organized along purely rational lines. Therefore eastern philosophy is not considered to be philosophy. Confucianism, Buddhism, and Taoism are discussed as world religions, not as philosophies. As if they are not systems of thinking!' Who can fly with only one wing? ◀

Abe Masao, *Zen and western thought*, MacMillan, London/New York 1985, 308 p. Price £42.50, ISBN 0.333.362.063

Abe Masao and Christopher Ives, *Kitaro Nishida: an inquiry into the good*, Yale University Press, London/New Haven 1990. 184 p.

Source: *Filosofie* magazine, nr 5, June/July 1994, pp 11-12

also hundreds of perfectly executed botanical drawings (in quarto), as well as maps of itineraries, which measure up to 50 cm. The integration of the drawings within the printed text will be rather problematical for both formal and technical reasons, hence they will be assigned separate plates within each volume, if possible in their original size.

The importance of the integral edition

For the modern scholar, research on Kaempfer's work is extremely interesting since he left an enormous amount of written and illustrative material (even though they may in no way be compared to Leibniz's papers), which sheds light on the general scientific knowledge at the dawn of the 18th century. Kaempfer research will not only be given a whole new foundation but will also help fulfil the justified demand by researchers into the Baroque Period for reliable editions of primary texts. Since Kaempfer —

except during his time in Isfahan, Bugun, and Deshima — always acquired his far-reaching knowledge under exigent conditions and in a very short time, we can assume that we will be rewarded with extremely interesting insights into his process of perception. The most striking example is his three-day stay at Persepolis, which he used to investigate the palace tirelessly from morning till night. We will obtain detailed information concerning his topographical knowledge furnished by his itinerary note-books, his interviews and so forth; comparing the rough notes with the written text we can slowly follow its development into how Kaempfer composes a scientific text, e.g. either one he has written himself or that penned by the secretary at the Swedish legation. An analysis of botanical texts makes it possible to define his position in pre-Linnean botany; similarly we can assume we will be able to draw inferences from his pharmaceutical and medical discourses. For the first time we will also find out where Kaempfer erred, or more accurately had to err, because he relied on unreliable informants or had only fragmentary data at his disposal.

Last but not least we can define his position within the *republica litteraria* more clearly. On the whole, a huge spectrum of new insights will be created which can only be acquired by the complete publication of Kaempfer's notes and writings. Even though he sometimes may not have been among the first flight of scientific scholars of his time, the judgment of Albrecht von Haller on this studious, highly commendable and, at the same time, little known scholar is still relevant: 'Nulli peregrinatorum secundus...' ◀

8-15 MARCH, 1994
LEIDEN, THE NETHERLANDS

Japanese Corporate Culture and Social Organization in Religious Perspective

The Tōshiba International Foundation enabled the Centre of Japanese and Korean Studies in the University of Leiden to invite Hirochika Nakamaki, of the National Museum of Ethnology in Osaka, to lead an intensive six-day seminar, 8 ~ 15 March 1994, about the corporate culture, social organization, and religious activities of Japanese firms. Nakamaki is a pioneer in this field. He has studied so-called new religions in Japan, and in Japanese immigrant communities in the Americas. The support of the Tōshiba International Foundation is gratefully acknowledged, and our thanks are duly extended to its senior managing director.

By Jan van Bremen



It was also possible for four other anthropologists to take part, read a paper, and chair a session.

The Centre for Non-Western Studies in the University of Leiden, the Isaac Alfred Ailion Foundation, and the Nordic Institute of Asian Studies, are also thanked for their support.

Our deepest gratitude is due to Hirochika Nakamaki for leading the seminar in an exemplary fashion, sharing the fruits of his research, and presenting his thoughts clearly in lectures and debates. The afternoon speakers are also thanked for their papers and for chairing a session. They have to share the thanks which they so amply deserve for their contributions to the discussion with all those who took part and helped to make the seminar such a success.

Motivation

The seminar met to discuss an important but under-explored topic, namely the religious activities of Japanese firms today, and the historical and religious dimensions of Japanese corporate social organization and culture. It brought together anthropologists with a good knowledge of the field, who could contribute new data and formulate new questions. Nakamaki's lectures on the religious activities of firms in Japan contained a great deal of original material, most of it gained by participant observation. The same is true for his lectures on Japanese religions abroad. The afternoon papers were also based on original research. They focused on related themes. The corporations studied in the seminar ranged from large to small. They included the private firms, government bodies, the educational and religious institutions which dominate Japanese society today.

Participants

About thirty persons took part in the seminar every day, half members of staff, half graduate students, among them students in the Erasmus Programme of the European

Union. Others attended one or more sessions. Participants came from some ten universities and countries: the National Museum of Ethnology in Osaka, the Kyushu Institute of Design in Fukuoka, and the Tokyo University of Foreign Languages in Japan, the University of Leiden, the National Museum of Ethnology in Leiden, and the University of Amsterdam in the Netherlands, the École des Hautes Études en Sciences Sociales in Paris, France, Oxford and Cambridge Universities in England, the Nordic Institute of Asian Studies, and the University of Copenhagen in Denmark, the Institut für Kultur- und Geistesgeschichte Asiens in the Österreichische Akademie der Wissenschaften, and the Institute of Japanese Studies in the University of Vienna in Austria, and the Institute of Japanese Studies in the University of Venice, Italy.

Hirochika Nakamaki proved the ideal scholar to lead the seminar. As mentioned briefly above, he is the author of many works about so-called 'new religions' in Japan. The *Handbook of New Religions in Japan* (in Japanese), compiled with others, is a sound attestation to the depth and breadth of his knowledge. Nakamaki's studies of Japanese religions in Hawaii, on the North-American West Coast, and in Brazil, published in books and articles, contain a great deal of new material. His articles published in English are found mostly in the *Japanese Journal of Religious Studies* (Volume 10, No. 1, 1983; volume 13, nos. 2-3, 1986) and in the *Senri Ethnological Studies* (no. 16, 1984; no. 29, 1990). Nakamaki's books are in Japanese, including *Japanese religions in the new world* (1986) and *Studies in Japanese religions and religions of Japanese descent in Japan, America, and Brazil* (1989). Nakamaki's studies of religious activities in Japanese firms have resulted in the book (in Japanese), *Of old the domains; of new the corporations: enterprise and religion* (1992). Nakamaki based his lecture material on his research, and a few studies of corporate religion in Japan by others. The interpretations are indebted to Tadao Umesao and other authors.

Nearly all anthropologists present were members of the Japan Anthropology Workshop (JAWS). They formed the core of the workshop:

Hirochika Nakamaki's morning lectures, and the afternoon lectures and chairing of session by Emiko Namihira, Arne Kalland, Patrick Beillevaire, Jan van Bremen, and Roger Goodman, while Ken Vos showed the ethnologists the important Japanese collection kept in the National Museum of Ethnology in Leiden. Thomas Crump and Sepp Linhart were among the JAWS members who attended, but unfortunately, Theodore Bestor and Peter Post were detained at the last minute.

There were others present with first-hand knowledge and experience of Japan, and knowledge of other societies in the region. The presence of scholars and students of disciplines other than anthropology helped to enlarge the scope of the discussion. Thus it was possible to discuss questions from a number of angles: in the Japanese context, in the context of Japanese communities abroad, in corporations found in other Asian countries to name but a few.

The intensive seminar

The sessions followed a set pattern: Nakamaki's two-hour lectures in the mornings, followed by one hour of discussion in the afternoons, the one-hour lecture on a related topic, and the one and a half hours of discussion that closed the sessions. Each session focused on a topic. In the first session, chaired by Jan van Bremen, Nakamaki's focus was, 'Corporations and the sacred: corporate memorial monuments'. A detailed twelve-page hand-out and a one-hour video of his research showed some of the religious activities in Japanese firms, namely the memorial services and the memorial monuments in companies. These activities are new and date back only a few decades. In the afternoon, Emiko Namihira presented the paper, 'The identity of the dead and the concept of 'person' among the Japanese: cadaver organ transplant and memorial ceremony.' It looked at commemoration in a brand new context, and subjected it to a penetrating scrutiny.

In the second session, chaired by Patrick Beillevaire, Nakamaki's theme was, 'Society and the sacred: Japanese festivals.' An eight-page hand-out and one-hour video provided details. Since the late 1980s firms have been participating in festivals in urban wards suffering from depopulation, for instance the Kanda Matsuri in Tokyo, where male and female workers of companies help to carry the sacred palanquins. Examples of corporate festivals given were those of Chichibu Cement and Matsushita Electric. In the afternoon, Arne Kalland traced conflicts about shrines and the use of festi-

vals in political contests in the nineteenth century, in his paper, 'Religion in a Japanese fishing village'. He proposed a 'matrix model' of Japanese religions as combinations of different elements manipulated by various stake-holders.

Session three, chaired by Arne Kalland, heard Nakamaki lecture on, 'Monopoly and symbiosis: habitation segregation of deities.' Nakamaki argued that it is misleading to see Japanese religion as syncretistic. He advanced the notions of *sumi-wake* (habitat segregation) and *tsukai-wake* (function segregation) and contended, with a detailed hand-out to support his argument, that Shintoism and Buddhism have their separate functions, places, and times in Japanese religion: permanent as in house altars; temporary as in All Souls' altars. In the discussion, a division of offerings to gods and Buddhas into sweet and bitter tasting foods was found to be empirically untenable. Raw and cooked foods were thought to be a more suitable division. After the discussion, the visiting ethnologists made an excursion to the National Museum of Ethnology at the invitation of Ken Vos, curator of the Japanese collection, who showed them parts of the Philipp Franz von Siebold collection.

In session four, chaired by Roger Goodman, Nakamaki discussed, 'Makers and users: epidemiology of Japanese religion.' Following his outline given in the hand-out, Nakamaki presented the rise, spread, and change of religions in terms of ecological and epidemiological models, in which notions like 'endemic religion', 'epidemic religion', 'epidemiology of religions' were used to describe and explain social phenomena. Case material was taken from Hokkaido in 1871-75, the period of colonization of that island, and from Brazil. It included a report of the annual ceremonies that commemorate the arrival of the first Japanese immigrants in São Paulo, over a hundred years ago in 1888, and case studies of Japanese religions like Seichō no Ie, and its Japanese and non-Japanese congregations. A model of religion in Brazilian Japanese communities was proposed. An analysis in terms of makers and users of religions closed the lecture. In the afternoon, Patrick Beillevaire presented the paper, 'Permanence and adaptation in the cult of Inari', showing how wide-spread the cult is in companies large and small, and its important place in divination. He gave instances of Inari cults in the Ginza district in Tokyo. It is striking that in company and village shrines alike, the elite and not the general public, perform the rites.

In session five, chaired by Emiko Namihira, the theme was, 'Knights and ghosts: sober and intoxicating culture.' Nakamaki's analysis dealt with light and darkness, envisaged in popular belief as knights (*mononofu*) and wizard-technocrats (*monoshiri*) subjugating ghosts (*mononoke*). It was argued that warriors in pre-industrial Japan and today's corporate men are functional equivalents. There is a similar division in their worlds: the salaried men's hell for the hard-working

many, and the salaried men's heaven for the privileged few. Images of these strata, poor (*marubi*) and rich (*marukin*), were shown in hand-outs, e.g. items such as cartoons in the popular press. In the afternoon, Jan van Bremen read the paper, 'The myth of the secularization of industrialized Japan.' The hypothesis was that ritualization and rites have a prominent place in industrialized Japan. It argued against the division of society into secular and sacred spheres, and took the view that rites are no different from other social practices. The Centre of Japanese and Korean Studies generously invited participants and members of the academic community to a reception in the old Arsenal Building, now the Department of Japanology, after the session.

In session six, chaired by Jan van Bremen, Nakamaki spoke about, 'Work and leisure: the rhythm of corporate culture.' The dichotomy of work and leisure, its ambiguity, and the industrialization of leisure were discussed. A shift from work to leisure was now observable in Japanese society, accompanied by a shift from tightly organized to more loosely structured corporations, and from tightly controlled to more loosely supervised religions. This change entails the rise of new social domains, like those called *kehare* which mix both common and unusual elements. In the afternoon, Roger Goodman read the paper, 'Ritual performance in schools and companies: socialization for work and leisure in Japanese culture.' He argued that ideologies are disseminated through schools and companies, and that ritual orders are created and learned there. Religion is brought into play through the association of incorrect behaviour with ritual pollution.

Recapitulation

When the seminar ended, the knowledge of the participants about the religious activities of Japanese firms, and the religious dimensions of their social organization and culture, had been markedly enriched. The seminar was conducted in an atmosphere of openness. The lectures were lively and instructive, the debates animated, and there was time for informal exchanges. The seminar offered new and rare insights into the religious activities and the place of religion in corporate culture and social organization in Japanese firms today, and into Japanese religions abroad. The anthropological method ensured first-hand data. The seminar showed the need for further studies of religion in the corporate world, and in Japanese immigrant communities. The arguments and discussions pointed to new research agendas, and revealed contentious issues in method, conceptualization and interpretation. The exchange resulted in stronger ties between scholars from Europe and Japan. Everything which could be mustered — data, methods, concepts, explanations, and questions — was mustered. Once more all thanks are due to the sponsors, helpers, lecturers and discussants. ◀

7-10 NOVEMBER, 1994
AMSTERDAM/LEIDEN, THE NETHERLANDS

The Legacy of Dutch and Japanese Rule in Indonesia: Myths and Realities

Over the past few decades new myths have arisen about the historical foundations of the modern Indonesian nation. While it is acknowledged that both Dutch and Japanese rule had a great impact on the socio-political structures and the economic organization of Indonesia, there is a tendency to underestimate the legacy of Dutch colonialism and to simplify the impact of the Japanese military occupation. A closer look at the workings of the Dutch and Japanese socio-political systems in Indonesia is deemed necessary to redress the balance.

By Peter Post and
Elly Touwen



Late colonial Dutch rule was stabilizing and conservative, striving to keep intact social and economic structures which allowed little scope to enterprising and innovating elements in Indonesian society. There was a strong ideological element in Dutch colonial policy based upon constructed ideas as to the real character of Indonesian society. Japan's military government was seemingly more prag-

matic and adaptive to regional variations. The policies of local military officials are claimed to have released dynamic new forces by introducing and systematizing social structures based on Japanese patterns. Japanese rule penetrated deeply into local communities and enabled indigenous groups to participate in the higher echelons of political and economic life. Some of these groups became prominent in Indonesian 'nation-building', and constructed a society using symbols and socio-political structures derived from the Japanese interregnum rather than from Indonesia's own cultural heritage or from the Dutch colonial period.

Behind facade and rhetoric

Despite the fact that this interpretation fails to see the strengths and continuities of the Indonesian (political) economy and does not take the inherent flexibility of Indonesian culture and society into consideration, recent scholarship on the legacy and impact of Dutch and Japanese rule tends to support this view.

The aim of the workshop is to go behind the facade and the rhetoric. Instead of focusing on the political myths, the organizing committee invites scholars to concentrate on the institutional realities of Indonesian society and their apparent transformation during the period 1930-1950. We are particularly interested in questions relating to the institutionalization of economic (banking, trade associations, tax systems etc.), cultural and religious life, law and justice, welfare and education. By focusing on institutional transformations during this decisive period in Indonesian history we hope to arrive at a better understanding of the foundation of the modern Indonesian state. It is our plan to publish the papers in late 1995.

The organizing committee has planned a four-day workshop with participants from Indonesia, Japan and the Netherlands. The first day of the workshop, November 7, will be held at the Royal Netherlands Academy of Arts and Sciences, Amsterdam, during which public seminars will be given by Professor Goto Ken'ichi (Waseda

University), Dr Taufiq Abdullah (Indonesian Institute of Sciences), and Professor Kurt W. Radtke (Leiden University). This day is open to the general public with a limited audience of some 50 participants. The different sessions of the workshop will take place at the Netherlands State Institute for War Documentation (Amsterdam) and the Royal Institute for Linguistics and Anthropology (Leiden).

Readers of this Newsletter who are interested in attending the Open Day or who like to participate in the workshop sessions are kindly requested to contact the organizing committee mentioned below.

International Research Project

This workshop is part of a larger international research project called:

Japan and Asia, 1930s-1950s. Reallocation of Power and Resources: a Post-Colonial Reassessment. This project draws upon the strong Netherlands tradition in East and Southeast Asian studies, but transcends the usual categorization in an effort to achieve an Asian-wide and Asia-centric perspective. By combining sources from Southeast Asia, Japan, and the Netherlands, and drawing upon international expertise, the project aims at an innovative analysis of the profound impact the Japanese interregnum had on changes in the socio-political and economic power constellations in the coastal areas of mainland Asia and Southeast Asia.

Fundamental research questions concern the interaction between pre-war Western and Japanese policies and realities in the various Asian countries and the impact they had on political, social, and economic developments before, during, and after the war.

Research topics

The following research topics are central to the programme:

- 1 Ethnic minorities (Dr Elly Touwen-Bouwsma)
- 2 Capital, trade, and investment (Dr Peter Post)
- 3 Indigenous small-scale and medium-sized industries (Prof Heather Sutherland & Drs Jaap van Gelderen)
- 4 Forced labour and local economies
- 5 Co-operation, collaboration, and puppet regimes (Prof Kurt W. Radtke) ◀

For more information:

Dr Peter Post: KNAW/CASA
Vrije Universiteit Amsterdam
Dr Elly Touwen-Bouwsma: Netherlands
State Institute for War Documentation

Secretariat:

Netherlands State Institute for War
Documentation
Dr Elly Touwen-Bouwsma
Postbus 19769
1000 GT Amsterdam
Tel: +31-20-523 3832/3800
Fax: +31-20-627 8208

22-26 AUGUST, 1994
COPENHAGEN, DENMARK

The 7th International Conference of The European Association for Japanese Studies.

The European Association for Japanese Studies (EAJS), founded in 1973, is probably the largest organization for Asian studies in Europe. Its principal, and certainly its most successful activity has been the organization of triennial meetings, arranged by the host university. The seventh of these triennial conferences was held in Copenhagen, in August 1994. Earlier conferences were held in Durham (1988) and Berlin (1991).

By Ivo Smits



The number of participants has steadily increased throughout the years and some 400 participants from Europe, Japan, and the United States were registered for the Copenhagen conference. For the past six years or so, a growing number of scholars from central and eastern European countries has joined the EAJS, and their contribution to the conferences has increased accordingly. This may turn out to be one of the EAJS's greater achievements: the dialogue between scholars who used to be cut off from one another by the 'iron curtain' is proving to be very stimulating. The Literature Section, for example, was stunned by a contribution from a young Estonian scholar who mas-

tered Foucault's discourses in a very short time.

The conference is divided into sections, which in turn are subdivided into panels. This year the eight sections were: Urban and Environmental Studies; Linguistics and Language Teaching; History; History, Politics, and International Relations; and Religion and History of Ideas. The division into sections reflects the tendency, shared with other area studies, towards a growing specialization and awareness that the different fields require their own methodologies. The need to subject the many panels to a clear and strictly imposed theme has been a bone of contention throughout the history of the existence of the EAJS: many feel that the obvious advantage of structured sessions is outweighed by exclusion of scholars whose work does not fit into the theme of the panel. This discussion will, of course, never end, and it is left

to the conveners of the separate sections to decide on the format. Most of this year's sections had at least one 'General' panel, and another new feature was the 'Young Scholars' Forum' in the Economics section, meant to provide researchers who have (nearly) finished their PhD research with a platform for the results of their work.

The overall emphasis in the sections lay on modern and contemporary Japan. The 'Politics' section especially generated quite some speculation about things to come in the Japan of the future. Pre-modern Japanese studies, however, are also thriving. Scholars working on pre-modern subjects find that they have more in common with scholars also studying pre-modern Japan but in another field, than with several scholars in their own discipline; they feel a growing need to overstep the boundaries of discipline and organise themselves loosely into some period-bound format.

The main problem facing the EAJS is that it reaches too few people who are not a member of the association. The 1997 conference is to be held in Budapest. ◀

Since the summer of 1994 the EAJS has a permanent office in Leiden:

EAJS
Doelensteeg 2
NL-2311 VL Leiden
The Netherlands.
Tel: +31-71-277267
Fax: +31-71-124244

21-25 APRIL, 1995
PRAGUE, CZECH REPUBLIC

17th Conference of the Association for Korean Studies in Europe

The Association for Korean studies in Europe invites you to attend its 17th Conference on 21-25 April 1995, to be hosted by Charles University in the magnificent city of Prague, Czech Republic.

By Robert C. Provine



Papers may be offered on any academic subject relating to Korean studies, and may be delivered in English, French, German, or Korean (this being a European association, presentations in the European languages are preferred). If you wish to present a paper, you must send a four-page summary including a bibliography to Dr. Pucek before 15 January 1995; all paper proposals will be considered by the conference organizing committee in January and decisions will be announced in early February. It will probably not be possible to reproduce and distribute complete copies of papers at the conference, and authors wishing to distribute complete copies of full-length papers are requested to bring the necessary number of copies to the Conference. If you require a special letter of invitation to the Conference, please write to the AKSE President, Dr. Robert C. Provine, The Music School, Uni-

versity of Durham, Palace Green, Durham DH1 3RL, England, as soon as possible.

Owing to increasing costs of conference organization, each participant (with certain exceptions) will be asked to pay a conference fee to help cover costs. We anticipate that the subsidized conference fee, covering accommodation and meals, will be less than US \$225 (US \$50 for students), and we will reduce that cost if possible. Cheap student housing will be available. Full housing costs, without subsidy, will be charged for accompanying family members. Travel grants will be available in exceptional cases, and any applicant requiring a grant for participation should write an explanatory letter to the President. A Second Notice with further information will be sent to applicants in November. I look forward to welcoming you in Prague. ◀

If you wish to receive further information about the conference, please contact:

Dr V. Pucek before 15 October '94
Department of East Asian Studies
Faculty of Philosophy, Charles University
Celetná 20, 116 42 Praha 1
Czech Republic

The Canon Foundation in Europe

By C. Siahaya-Van Nierop



The Canon Foundation in Europe was founded in 1987 as a non-profit, philanthropic

organization to promote, develop and spread science, knowledge and understanding - in particular between Europe and Japan.

The Foundation is a grant-making organization endowed with annual contributions and managed by a Board of Directors. It is assisted by an Advisory Board composed of persons eminent in the fields of economics, humanities, law, politics, and science.

The Foundation offers Visiting Research Fellowships to further the development of scholars and members of various professions. The award of a Fellowship gives the researcher an opportunity to concentrate his or her efforts on a specific intellectual target for a period of time. For the host institution it means an expansion of intellectual horizons. For the Canon Foundation it means using funds to further the well-being of society. Fellowships are awarded annually to citizens and permanent residents of Europe and Japan. The Fellowships are ratified by



the Board of Directors upon nominations made by the Selection Board and decisions taken by the Advisory Board. Fellowships are intended to enable scholars and members of professions with high intellectual and personal qualification to undertake research in areas consonant with the aims of the Foundation for periods varying in duration from six months to two years, according to the nature of the project. A significant component of the research should be carried out in EC/EFTA countries or Japan respectively.

Who is eligible

Post-graduate students, professors, and senior researchers at institutions of learning and members of professional and commercial organizations, whose research projects, duly presented and properly described on the appropriate application form, are considered to accord with and further the aims of the Foundation. Applicants should be between the age limits 30-45.

They are nationals and permanent residents of Europe or Japan respectively.

Grants

Grants are adjusted to the needs of Fellows appointed and currently are in the range of DFL. 50,000 per year and pro rata for other periods.

Application procedure

The Fellowship application procedure involves the submission of an application form. Requests for application forms for Fellowships should be addressed to the secretariat. Completed applications must be received from candidates before October 15 each year. Final selection of Fellows is generally made before March 15 of each year.

Applications deemed suitable for submission to the Selection Board will be acknowledged within two months of receipt. Recipients of a Visiting Research Fellowship will be notified after the nomination by the Selection Board and the decision of the Advisory Board have been ratified by the Foundation's Board of Directors. ◀

For more information:

Secretariat Canon Foundation in Europe

World Trade Centre Amsterdam
Strawinskylaan 1443
1077 XX Amsterdam
The Netherlands
Tel: +31-20-57 53 207
Fax: +31-20-57 53 167



Dutch-Japanese Dictionary to be published

By Paul Wijsman

In November of this year the Japanese publisher Kodansha will publish a Dutch-Japanese dictionary. The last Dutch-Japanese dictionary was published 51 years ago, and until now there were no up-to-date Dutch-Japanese (or Japanese-Dutch) dictionaries. The new dictionary will contain some 50,000 main entries and is an im-

proved and adapted version of Kramers Dutch-English dictionary. The editorial supervision is conducted by the Japan Netherland Institute in Tokyo and the Leiden University Professors Boot and Van Sterkenburg.

For Dutch students of the Japanese language an up-to-date Japanese-Dutch dictionary will be convenient, but no plans have been made for such a dictionary yet. ◀

Research papers in East Asian Studies

The School of East Asian Studies at the University of Sheffield has begun to publish a new series, Research Papers in East Asian Studies. It is planned to publish annually one volume. Number One appeared in December, 1993. ◀

Copies may be obtained by writing to:
the Editorial Board
Research Papers in East Asian Studies
School of East Asian Studies
University of Sheffield
Sheffield, S10 2UJ
United Kingdom.

24-26 NOVEMBER, 1994, PARIS, FRANCE

Problems of Translation of Korean Literary Works

By Paul Wijsman



The Korean Culture and Arts Foundation will hold a conference on the problems of translation of Korean literary works and their diffusion in Europe. The conference will be organized by the Université Paris VII in association with the Collège de France Centre d'études Coréennes

November 24-26, 1994. The Foundation would like to be able to gather in Paris not only specialists from the main European countries in which Koreanologists have published translations, but also at least one representative of a publishing house from each of these European countries. The presence of the representatives of publishing houses will help to obtain a better understanding of the problems peculiar to the reception of the literature in each country. ◀

5-8 APRIL, 1995, VENICE, ITALY

International Symposium on Tanizaki Jun'ichiro

By Paul Wijsman



On the occasion of the 30th anniversary of its foundation, the Japanese Studies Institute of the Department of Indian and Far Eastern Studies of the University of Venice (Italy), in collaboration with the 'Venezia Nihon Kenkyū Shinkōkai', will organize an International Symposium on Tanizaki Jun'ichiro to be held in

1995, the year that also marks the 30th anniversary of the writer's death. Among the scholars who have agreed to present papers are: Howard Hibbett, Ken Ito, Donald Keene, Jacqueline Pigeot, Donald Richie, Edward Seidensticker and others. ◀

People who wish to attend the symposium may contact:

Prof. Dr Adriana Boscaro
Japanese Studies Institute
Palazzo Cappello, San Polo 2035
30125 Venezia, Italy.



Gagaku ensemble Garyokai from Osaka performs ancient court music and dance from Japan.



Japan organized two performances of Kasuga Bugaku from Nara, the ancient capital of Japan. These were performed by the Gagaku and Bugaku ensemble on September 4 and 5. Bugaku is seldom performed outside Japan. Bugaku is one of the most classic forms of the performing arts of Japan. Its rudimentary form of music and dance originated

ANCIENT COURT MUSIC AND DANCE

Kasuga Bugaku

in China during the Sui and Tang dynasties, incorporating music and dance from Central Asia and India. It was introduced into Japan between the 5th and 7th centuries and developed and refined as Bugaku during the Heian Period, (8th to 12th centuries) when this music and dance was used mainly in ceremonies and memorial ser-

vices at the Imperial Court, Shinto shrines, and Buddhist temples. In the millennium which followed, most of Bugaku's original form was preserved as each generation passed this time-honoured art form on to the next. In 1870, during the Meiji Restoration, Kasuga Bugaku joined two related organizations to form an authentic music institution known today as the Imperial Court Music Department of Japan. Accordingly the main feature of Bugaku is solemnity and elegance, nurtured throughout its long history. The performance was enthusiastically greeted by the audience. ◀

Introducing...

GATE Foundation

The cultural pages of this newsletter are edited by the Gate Foundation. The Gate Foundation, which was established in 1988 in Amsterdam, aims to stimulate the communication between western and non-western art.

Until recently the existence of contemporary Asian art was ignored by the western art world. Only since 'Magiciens de la Terre', an exhibition in Paris (1989) which showed the work of a hundred artists from all over the world, has there been a growing interest in non-western contemporary art.

The origin of this interest is complex, but the growing awareness of the multicultural character of the western society is an important factor. Another momentous event is the breaking down of western aesthetic standards (the modernist idea of progress, originality, and uniqueness). The so-called postmodern era, in which we now live, allows more space for artists who were ignored during the modernist era (female artists, black artists, and artists from the Third World).

By Renske de Jong



Since it was set up, the Gate Foundation has done its utmost to achieve a critical approach to the phenomenon of inter-culturalism. The Gate Foundation concerns itself especially with the artistic relationship between Europe and Asia. Through exhibitions, lectures, and publications, the Gate Foundation aims to broaden knowledge and to draw the attention of a wider audience to the diversity of contemporary Asian art.

To accomplish its aim, the Gate Foundation has a Project Bureau and an Information Centre.

The Gate Project Bureau

The Gate Foundation initiates, stimulates, and organizes projects which express its aims, including exhibitions, festivals, congresses, lectures, and discussions. In the past, the Gate Foundations has organized the following activities:

Emotion Japan, the unconscious and conscious factor (1991)

This project consisted of two exhibitions of works of artists who were inspired by Japan and a series of lectures arranged in co-operation with the University of Amsterdam.

• **The Climate (1991):** Thirty exhibitions in various places throughout the Netherlands showing the works of seventy foreign artists living in the Netherlands.

• **Indonesian Modern Art Exhibition (1993):** This exhibition was shown in Jakarta and Amsterdam. Twenty-one modern and contemporary artists from Indonesia participated in this exhibition.

• **Vietnam Festival (1993):** Vietnamese contemporary art was shown in Amsterdam and Vlissingen, and ten Vietnamese films were shown at various cinemas in the Netherlands.

• **Various exhibitions of non-western contemporary art in the Royal Institute of the Tropics in Amsterdam. ('92-'94):** In the near future, the Gate Project Bureau is planning several projects, such as a seminar on development aid and art, a project on Surinam artists, lectures on non-western art, Weather Report (a travelling exhibition through Asia and the Netherlands), and the symposium 'Changing Opinions in Contemporary Art'.

The Gate Information Centre

The Gate Foundation believes that the striking lack of Asian art in contemporary art exhibitions in Europe is a result of a lack of information. To fill this gap, the Gate Foundation has accumulated archives on Asian artists, plus a specialized library so that the public may be better informed. The Gate Information Centre also provides advice on research items, on the organization and co-ordination of projects, as well as on the selection of artists and works of art. It is possible to become a member of the Gate information Centre.

For more information please contact:

Machteld Willemsse

The Gate Foundation
P.O. Box 814, 1000 AV Amsterdam,
Tel: +31-20-620 8057
Fax: +31-20-639 0762



Gate's Current Projects

Symposium Changing Opinions in Contemporary Art (1995)

Under the title 'Changing Opinions in Contemporary Art' the Gate Foundation is organizing a symposium to be held in conjunction with an exhibition on contemporary Asian art. The symposium will be held in September 1995 in Amsterdam, the Netherlands. Starting-point for this symposium is the gathering of theoretical concepts about art from Asia and Europe. Through this symposium the Gate Foundation wants to stimulate a change of attitude towards non-western art. This change of attitude should, among other means, be accomplished by wide ranging discussions between Asian and European art critics, artists, and theorists. In this way, the symposium will provide a platform for both Asian and European artists, scholars, and critics.

For more information on the symposium, please contact:
Esther de Charon de St. Germain
at the Gate Foundation.

The Weather Report (1994/1995)

The Weather Report is a collaboration between young artists from Asia and the Netherlands. Initiator of the project is the Dutch artist Rienke Enghardt who has made drawings during her travels through China, Hong Kong, Vietnam, Thailand, Malaysia, Indonesia, Sri Lanka, and Singapore. Using these drawings Enghardt has started a unique project in which twenty artists from the above-mentioned Asian countries, and the Netherlands have participated. The project will be completed this coming autumn with Enghardt's trip through Laos and Cambodia. In 1995 the Weather Report exhibition is planned to tour through Asian countries previously visited and the Netherlands. ◀

For more information about Weather Report, please contact:
Rienke Enghardt or Martijntje Hallmann
at the Gate Foundation.

(Advertisement)

Publications by the Gate Foundation

- 1 **Nederland-Japan: wisselwerking in hedendaagse kunst en vormgeving.** Amsterdam 1989 (price: Dfl 10,-)
- 2 **Indian Contemporary Art: P. Gopinath, Rm Palaniappan, S. Nandagopal, K. Jayapal Panicker.** Amsterdam 1991 (price: Dfl 10,-)
- 3 **Emotie Japan: de onbewuste factor/ de bewuste factor.** Amsterdam 1991 (price: Dfl 10,-)
- 4 **Indonesian Modern Art/Indonesische Moderne Kunst.** Amsterdam 1993 (price: Dfl 50,-)
- 5 **De Vietnamese Cinema: een wapen in de strijd.** Amsterdam 1993 (price: Dfl 10,-)

Prices do not include forwarding charges.

e u r o p e e s k e r a m i s c h w e r k c e n t r u m

Information and applications:
Europees Keramisch Werkcentrum/
European Ceramics Work Centre
Address: Zuid-Willemsvaart 215
5211 SG 's-Hertogenbosch
The Netherlands
Telephone +31 (0)73-124500
Fax +31 (0)73-124568

Application for work periods

The European Ceramics Work Centre (EKWC) invites applications from artists for a work period. The aim of the EKWC is to develop the artistic exploration into ceramics. Applications are open to all artists (Fine Arts/Crafts/Design/Architecture) who are looking for an opportunity to work in clay, to further development of their own work in ceramics or special projects in ceramics. Artists who have been working independently for at least two years can apply for a work period. 12 spacious studios are available as well as advanced equipment. The admission committee accepts candidates based on their previous production and work plan. If accepted, artists will be provided with a studio and a monthly working budget. Accommodation is available at a reasonable price. Admission is for three to four months. The following dead line for applications is 1 November 1994. Studios are available from November 1995.

e u r o p e a n c e r a m i c s w o r k c e n t r e

Contemporary Art in Vietnam

During the past few years, Vietnamese Modern Art has assumed a more definite shape. Doi Moi, Vietnam's Perestroika, introduced in 1986, allowed the creative artist more freedom. At the end of the eighties, this resulted in an explosion in Vietnamese painting. Hundreds of artists participated in various exhibitions which were held in Hanoi, Ho Chi Minh-City, Hue, and Danang.

Just a few years ago, it was still impossible for Vietnamese artists to achieve international success. However, as a result of the recent economic developments in Vietnam, like the arrival of the foreign investors, the Vietnamese art market has grown dramatically and has attracted the attention of the foreign community.

By Renske de Jong



Vietnamese painting is mainly a twentieth century phenomenon. In contrast to other

Asian countries, Vietnamese artists in the feudal period did not practise the art of painting, but devoted themselves to sculpture and the decoration of temples and pagodas. At the end of the nineteenth century, the French introduced the technique of oil-painting to Vietnam and in 1925 they established the *Ecole des Beaux-Art l'Indochine* in Hanoi. This marks the beginnings of a professional class of painters. The students at the *Ecole des Beaux-Art l'Indochine* were given an education based on the traditional French model: they painted 'after nature' in a realistic and impressionistic style.

In the years before the August Revolution in 1945, Vietnamese painting was mostly represented by dreamy landscapes and scenes painted in the French style. As a result of the war against France, the separation of North and South Vietnam in 1954, followed by the war between the North and the South, the artists followed completely different courses. The artists from the North (under influence of the Soviet Union and the People's Republic of China) turned in the direction of the social-realistic stream, while the southern artists embraced western trends, influenced by the presence of the Americans. Nevertheless, neither the influence of the Soviet Union nor of the western countries was decisive in the development of Vietnamese Modern Art; the main concern for the Vietnamese artists was, how to survive the war and there was no time for experiments or development yet.

Vietnamese Contemporary Art

For half a century, Vietnamese art, especially in the North, was intended to serve the revolution. Artistic interests were of minor importance. Nudes, still-lives, and abstract images were considered frivolous and egocentric, thus a betrayal of the socialist ideology.

These days, the contemporary Vietnamese artist is free to represent his or her innerself in his or her work. Despite this new liberal climate, Vietnamese art is not 'innovating' in a European sense.

Vietnamese painting does not demand philosophical questions about the definition of painting itself. This springs from the indissoluble link between Vietnamese art and the political and social history of its country.

The contemporary Vietnamese artist does not direct his attention to the (western) preoccupation with changing of the 'frontiers' of art. Since Doi Moi there has been a revival in the use of traditional elements. The painters are being influenced by the renewed interest in traditional village ceremonies and the renovation of historical sites, such as pagodas, tombs, and shrines. The artists are drawn visually to ancient motifs, and through these to the soul and spirit of the Vietnamese cultural traditions.

International Expansion

The past two years have been fruitful for Vietnamese modern art. The Vietnamese artist Nguyen Xuau Tiep (1956, Hanoi) received an invitation for the 1993 Triennial of Asia-Pacific Contemporary Art in Brisbane (Australia); there have been two exhibitions of Vietnamese Modern Art in the Netherlands, organized by the Gate Foundation: in The Tropical Museum Amsterdam (October 10, 1993 - January 30, 1994) and in the Watertoren Vlissingen (November 6, 1993 - January 15, 1994). Several galleries specializing in Vietnamese art have been founded abroad, including the Asia Horizons Gallery and Gallery Plum Blossoms in Hong Kong.

Specially important was the invitation which the Vietnamese artist Dang Xuan Hoa received in February 1994 to come to Boston (United States) for the *Indochina Arts Project* (IAP). The IAP is a non-profit organization, founded in 1988, which promotes understanding between the people of the United States and Vietnam. In 1993 the IAP organized the exhibition *As Seen by Both Sides*, which was shown in January 1994 in the National Museum of Fine Arts in Hanoi, and toured several cities in the United States.

The greatest change in the contemporary Vietnamese art can be seen in the work itself. There is a great variety. The artists are distinguishing themselves in style and technique. Not so long ago they worked for a collective goal (the revolution), now they are turning to their individual visions. ◀



© Copyright: Gate Foundation

The Gang of Five Vietnam's new generation of painters

FIVE YOUNG HANOI PAINTERS (top row, from left to right: Ha Tri Hieu, Tran Luong and Viet Dung, bottom row, from left to right: Dang Xuan Hoa and Pham Quang Vinh) form the artists group 'The Gang of Five'. Close observers of the Hanoi art scene call them the most promising painters of their generation. They share the affinity to mix traditional Vietnamese elements with modernity.

Two of these Vietnamese artists (Dang Xuan Hoa and Pham Quang Vinh) are currently participating in the *Weather Report*, a project of the Gate Foundation in cooperation with Dutch artist Rienke Enghardt. During Enghardt's travels throughout Asia, she made one drawing a day. These drawings have been cut into four parts. Two of these fragments were sent to Asian artists. The other two fragments were sent to Dutch artists. The artists were requested to complete and enlarge the fragment in their own style and send it back to Enghardt. She has put the four parts together. There will be a more extensive article about *Weather Report* in the next issue of this newsletter.

The Vietnamese Cinema

By Annemieke Rodenburg



During the National Art Exhibition in 1951, President Ho Chi Minh urged artists, writers,

and film-makers to use their art as a weapon in the struggle for independence. Ho Chi Minh was very aware of the strength of film as an instrument in his propaganda policy, the number of people he could reach, and the impact film could have on the population.

In North Vietnam film was used in the battle against the French and the Americans, in the South against communism. Only after the departure of the American army in 1975 did Vietnamese film really have chance to develop itself artistically. And since Doi Moi (the politics of reform in 1986), the Vietnamese film has been given more liberty in choosing topics and contents, although some subjects (violence, sex, and politics) must still be avoided.

The Vietnamese Cinema can be divided in four periods:

1945-1954:

The resistance to France

This period produced mainly war documentaries, dealing with

military activities, the battlefield, the heroic victory, and food transportation to the front. These documentaries are now of historical value. In spite of the technical failures, these propaganda films had a great influence on raising the fighting spirit of the Vietnamese people.

1954-1975:

The separation of Vietnam

In this period North Vietnam mainly produced revolutionary films. Every film had to be a weapon for the revolution and had to carry the message of social realism and represent the national spirit. The theme (again) was war. Most films were not successful as they were too shallow and too dogmatic. When it was all said and done they were not meant to entertain the public.

At the same time, South Vietnam was producing commercial films, following the example of Hong Kong.

1975-1987:

The post-war cinema

New genres and themes were developed. The choice of social themes, such as daily life during and after the war, was striking. More attention was paid to the character's psychological developments. There was also a growing

interest in the form aspects of film. For the first time film was used as a medium for emotional and artistic expression.

1987-present:

The contemporary cinema

The Vietnamese government now only subsidizes four films a year, therefore the principal motive behind the contemporary cinema is to make a profit. The film productions must be as economical as possible. These factors, in combination with the unremitting censorship of the contents (no violence, sex, or political criticism), the Vietnamese contemporary cinema seems to be deadlocked.

In spite of these circumstances, a small group of Vietnamese film-makers is doing its utmost to upgrade the artistic level of the Vietnamese cinema. In 1993 ten films were selected and shown in various cinemas in the Netherlands as part of the Vietnam Festival which was organized by the Gate Foundation in co-operation with the Medisch Comité Nederland-Vietnam. The organizers of the Hamburg Film Festival (Germany) were impressed by these films and showed them at their festival in September 1994. ◀

More information about the films shown during the Vietnam Festival 1993 can be requested at the Gate Foundation.

Art Agenda

OCTOBER 1994 ▶ FEBRUARY 1995

The Netherlands

Foundation for Indian Artists / Galerie Schoo
Lijnbaansgracht/Fokke Simonszstraat 10
1017 TG Amsterdam
Tel: +31-20-6231547

Sept. 3 ▶ Oct. 2, 1994: exhibition of the Indian artist N.N. Rimzon, sculptures and drawings.
Oct. 8 ▶ Nov. 17, 1994: exhibition of four Indian artists: C. Douglas, Sheila Makhijani, Bhupen Khakhar, Dilip Sur. The work, showed during the exhibition,

is produced during a project in the summer of 1994 at the European Ceramics Work Centre at 's-Hertogenbosch.

Oct. 27, 1994: 20.00 hours 'Ranj-Colour and Mood', Ludwig Pesch gives a lecture (in english) on the creativity in Indian art and music.

Nov. 19 ▶ Dec. 24, 1994: exhibition of the Indian artist Nitin Dadrawala, aquarelles and gouaches

Dec. 12, 1994: 20.00 hours, 'Bharata Natyam', a classical Indian temple dance by Saskia Sarasvatie Serenberg and Margaret Verkaik.

Jan. 21 ▶ Feb. 2, 1995: exhibition of the Indian artist V.N.Aji, drawings and oil paintings

Feb. 2 ▶ Mar. 31, 1995: exhibition of the Indian artist Sahnbhavi

Tropenmuseum
Linnaeusstraat 2
1092 CK Amsterdam
Tel: +31-20-5688 418/422

Oct. 2, 1994: 15.00-16.00 hours 'Gamelan', a demonstration on the Slendro and Pelog Gamelan (Indonesian music instruments)

Oct. '94 ▶ May '95: 'Sinar Surya', an exhibition about the sun as a symbol in different communities (Indonesia, The Netherlands and Africa). It also shows how sun electricity is being used in Indonesia, the Netherlands and Africa.

India Instituut
Postbus 75681
1070 AW Amsterdam
Tel: +31-20-6626662/6641223
visiting address lectures: Raampluin, A'dam

Jan. 25 and Feb. 1, 1995: Classical music from North India - a lecture from Ustad Mohammad Sayeed Kahn (in English). First part of the lecture on Jan. 25 (19.30-21.30) and the second part of the lecture on Feb. 1 (19.30-21.30).

Feb. 8 and Feb. 15, 1995: Classical music from South India - a lecture from Emmie te Nijenhuis [see also section South Asia in this newsletter]. First part of the lecture on Feb. 8 (19.30-21.30) and the second part of the lecture on Feb. 15 (19.30-21.30).

Nov. 24, 1994 ▶ Jan. 19, 1995: Indian art, a survey - by drs B.C. Meulenbeld 6 lessons on thursday evening from 20.00 until 22.00 hours.

Asian Cinema Centre
Oudezijds Achterburgwal 185
1012 DK Amsterdam
Tel: +31-20-5252804

Jan. 4 ▶ Jan. 15, 1995: 'Focus on AIDS in Asia'. Focus on AIDS in Asia consists of a filmfestival and a seminar. In the filmfestival 8 feature films will be shown in which the central theme is HIV and AIDS. These films are produced by engaged Asian filmmakers. The films will be shown in the Soeterijn Theatre of the Royal Tropical Institute, Linnaeusstraat 2, Amsterdam.

The seminar exists of introductions, different workshops and a concluding forum discussion. Several guests from different Asian institutions will be invited. If you are interested to visit the seminar, please contact the Asian Cinema Centre and they will send you an application form.

Kröller-Müller Museum
Houtkampweg 6
6731 AW Otterlo
Tel: +31-8382-1041

Dec. 16, 1994 ▶ Apr. 30, 1995: 'Heart of Darkness', International Fine Arts Exhibition, in relation to the manifestation 'Sculptures in the Netherlands 1994'. Participating artists from Asia: Chen Zen (China), Gu Wenda (China), Chohreh Fezjdjou (Iran), Huan Yong Ping (China), Janice Tanaka (Japan), Trinh Minh Ha (Vietnam) en Cai Guo Qiang (China).

This exhibition with the ideas on multicultural concepts and the changing European Society.

Haags Gemeentemuseum
Stadhouderslaan 41
2517 HV Den Haag
Tel: +31-70-3381111

Sept. 27 ▶ Nov. 27, 1994: Balthasar Solvyns, 'Les Hindoüs', exotic music in picture. The exhibition consists of 26 coloured etches from Indian music instruments.

Nederlands Foto Instituut
Witte de Withstraat 63
3012 BN Rotterdam
Tel: +31-10-2132011

Jan. 1 ▶ Feb., 1995: (for exact dates, call 31-10-2132011) exhibition and book about war photographer Hugo Wilmar, who was in the Dutch Indies during three years (1946-1948) and recorded the colonial conflict.

Museum voor Volkenkunde
Willemskade 25
3016 DM Rotterdam
Tel: +31-10-4111055

Sept. 3 ▶ Oct. 16, 1994: 'Who's afraid of Black, Red and Yellow', an exhibition of 25 works of art from six Aboriginal artists.

Volkenkundig Museum 'Gerardus van der Leeuw'
Nieuwe Kijk in 't Jatstraat 104
9712 SL Groningen
Tel: +31-50-635791

Sept. 3 ▶ Dec. 4, 1994: 'Indisch Kompas', an installation from the artist Joris Wille, inspired by Javanese culture.
Sept. 4 ▶ Dec. 4, 1994: 'Onder de Waringinboom', a photo exhibition from Jan Malawauw, in which he shows the Moluccese women, in the past, present and future.

Museum Princessehof
Nederlands Keramiek Museum
Grote Kerkstraat 11
8911 DZ Leeuwarden
Tel: +31-58-127438

Nov. 18, 1994 ▶ Jan. 1995: a selection of the museum collections. The Museum has a big Asian collection of ceramics.

United Kingdom

The British Museum
Great Russell Street
London WC1B 3DG
Tel: +44-71-323 8525/8661/8583

Sept. 21, 1994 ▶ Jan. 1, 1995: 'Japanese Imperial Craftsmen and the West: Art of the Meiji Period from the Khalili Collection'

The collection consists of fine ornamental crafts made, mostly for export, during the Meiji period (1868-1912), and includes pieces by the Imperial craftsmen and their pupils.
* 30-9-'94 / 8-1-'95 The Art of the Yixing Potter: Ceramics and Paintings from the Collection of K.S. Lo.
The K.S. Lo collection of more than 100 tea wares from the Flagstaff Museum, Hong Kong, illustrates the variety of vessels, often based on bronze, jade and porcelain prototypes.

Mappin Art Gallery
Weston Park
Sheffield S10 2TP
Tel: +44-272-420262

Oct. 1 ▶ Nov. 6, 1994: 'These Colours Run', an exhibition of Malaysian-born artist Lesley Sanderson. Lesley Sanderson's detailed drawings have been featured in many important group exhibitions throughout the United Kingdom.

Often based on self-portraits and in several parts, they have used images associated with traditional ideas of the 'exotic' and the 'oriental' to question the way different cultures are represented and stereotypes perpetuated.

Belgium

Cultural Centre De Kern
Kern 18
2610 Wilrijk
Tel: +32-3-8284056

Nov. 9, 1994: 15.00 Theatre group Delta - The Legend of Prince Raden

Cultural Centre De Warande
Warandestraat 42
2300 Turnhout
Tel: +32-14-419494

Dec. 9, 1994: 20.15 Carlotta Ikeda, Buttho dance from Japan
Feb. 23, 1995: 20.15 Yulin Art Troup Shaanxi, dance and acrobatics from China

France

Musée Cernuschi
7 Avenue Velasquez
75008 Paris
Tel: +33-1-45635075

Oct. 1994: 'Huang Zhou', a Chinese contemporary painter
Feb. ▶ May 1995: 'The art of the tea ceremony in Japan'

Musée des Arts décoratifs
Palais du Louvre
107, rue de Rivoli
75001 Paris
Tel: +33-1-44555750

Sept. 14 ▶ Nov. 20, 1994: 'Parure', an exhibition of ethnographic ornaments from Asia and Africa.

Germany

Museum für Ostasiatische Kunst
Universitätsstr. 100
50674 Köln
Tel: +49-221-940518-0

Sept. 14 ▶ Nov. 6, 1994: exhibition 'Gesichter Asiens', historical photographs from the collection of the George Eastman House in Rochester, New York. The exhibition shows a rare selection of some of the earliest photographs taken in India, China and Japan.

Ludwigforum
Fülecher Strasse 97-109
D-5100 Aachen
Tel: +49-24118070
Opening hours Tuesday and Wednesday 11.00 - 19.00, Thursday 11.00 - 22.00 and Friday - Sunday 11.00 - 19.00 (Mondays closed)

Sept. 15 ▶ Dec. 11, 1994: Havana Biennial Exhibition. For the first time a selection of the fifth Havana Biennial will be shown in Europe. The Havana Biennial is the main International Art Exhibition of Contemporary Art from the Third World Countries. 34 Artists are shown.

Japan

Fukuoka Art Museum
1-6, Ohori Park
Chuo-ku
Fukuoka City, 810
Tel: +81-92-6051

Sept. 10 ▶ Oct. 16, 1994: 'Realism as an Attitude', the 4th Asian Art Show, devoted to contemporary Asian art. The Asian art show has been held by the Fukuoka Art Museum at roughly five-year intervals since 1979. Participating countries are: Bangladesh, Brunei, China, India, Indonesia, Korea, Laos, Malaysia, Mongolia, Myanmar, Nepal, Pakistan, Philippines, Singapore, Sri Lanka, Thailand, Vietnam and Japan.
Since the last exhibition in 1989, the world has undergone tumultuous

changes. The world order has been radically altered by the collapse of the cold war; the Asian economies have continued to expand; development and destruction, urbanization and the collapse of traditional communities, have become a problem. The destruction of the global environment is also a critical concern. Along with the arrival of the information age and increasing internationalization of society, ethnic and religious conflicts seem to be intensifying.

What are artists thinking and expressing as Asia undergoes a metamorphosis in the 1990s amid this turmoil? Through roughly 130 works by 49 artists, the 4th Asian Art Show explores how Asian artists, confronted with this upheaval in society and daily life, relate to and express the reality that surrounds them.

Hongkong

Plum Blossoms Gallery
305-307 One Exchange Square
Central, Hongkong
Tel: +852-521 2189

Oct. 25 - Nov. 11, 1994: 'Landscapes and Calligraphic Images', an exhibition of over sixty paintings by the great Chinese artist, Wang Jiqian (C.C. Wang). C.C. Wang has been a powerful advocate for the need for contemporary Chinese artists to push the boundaries of tradition and find their own individual voices. Through his innovations in landscape painting and calligraphy, his voice has been and continues to be an influential one.

Alisan Fine Arts Limited
315 Prince's Building
10 Chater Road
Central, Hongkong
Tel: +852-526 1091

Oct. 22 ▶ Oct. 29, 1994: 'Rouge Empire', paintings by the Chinese painter Li Shan, who was inspired by the wilderness in Heilongjiang Province.

Nov. 1 ▶ Nov. 10, 1994: 'Chinese Ladies: Two Approaches, Walasse Ting and Peng Xian-Cheng'

Nov. 29 ▶ Dec. 17, 1994: 'Jiang Bao Lin', a Chinese artist.
Jan. 16 ▶ Jan. 22, 1995: 'Koo Mei', a Chinese artist, who now lives in Vancouver, Canada. Through her special preference of Chinese ink she attempts to capture the beauty and serenity of nature.

Hanart TZ Gallery
5/F Old Bank of China Building
Bank Street
Central, Hongkong
Tel: +852-526 9026

Oct. 1 ▶ Oct. 12, 1994: 'Game Over: Long March', Video game and Paintings by Feng Mengbo. Feng Mengbo (b. 1966) is one of the most eccentric and obsessive of the new generation of Beijing avant-garde artists.

Hong Kong Arts Center
2 Harbour Road
Wanchai, Hong Kong
Tel: +852-582 0200
Fax: +852-802 0798

Oct. 22 ▶ Oct. 29, 1994: 'Li Shan', 'Building the Rouge Empire' paintings of Lishan 1976-1992

Oct. 19 ▶ Oct. 25, 1994: Oriental Gems
Oct. 23 ▶ Oct. 28, 1994: North - East China, Oil Paintings Exhibition
Nov. 6 and Nov. 7, 1994: Indian Contemporary Art
Nov. 12 ▶ Nov. 27, 1994: Hong Kong 60's
Dec. 8 ▶ Dec. 27, 1994: The Photography of Kubota

We encourage the contribution of relevant information to the Art Agenda. Please send your information at least one month before the appearance of the Newsletter (before the 1st of January, May, and September) to:

The Gate Foundation: R. de Jong
PO Box 814
1000 AV Amsterdam
the Netherlands
Tel: +31-20-6208057
Fax: +31-20-6390762

BOOKREVIEW

Tradition and Change: Contemporary Art of Asia and the Pacific

By Esther de Charon de Saint Germain



For years theories and literature on western and non-western contemporary art were

generated only in the western part of the world, written by western specialists. This situation has now altered and experts who were born, raised, and educated in non-western countries are considered a welcome change. They are now telling us their own, inside, story, instead of the more detached version of the West. Evidence of this change was published last year in 'Tradition and Change: Contemporary Art of Asia and the Pacific'.

'Tradition and Change' gives a clear idea of the current debate on Asian contemporary art theory, as well as a survey of the history of modern art in Asia and the South Pacific. A very witty but controversial Introduction is written by Apinan Poshyananda, professor in the Arts of the Chulalongkorn University in Bangkok. His article is significant for the self-awareness of the Asian specialists. 'Tradition and Change' will be an eye-opener for those not familiar in the fields of contemporary art and art theory in Asia and the Pacific, and a valuable source of information for the experts. ◀

Tradition and Change: Contemporary Art of Asia and the Pacific, Caroline Turner ed., Queensland Art Gallery, 1993

